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THE

PROMETHEUS

OF

ÆSCHYLUS,

WITH ENGLISH NOTES,

CRITICAL AND EXPLANATORY,

ORIGINAL AND SELECTED;

AND

EXAMINATION QUESTIONS.

FOR THE USE OF SCHOOLS AND COLLEGES.

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PREFACE.

THE favorable reception given by the Public to recent editions of certain portions of Sophocles and Euripides, accompanied with English Notes, has led to the belief, that a play of Æschylus, published on a similar plan, would not fail to be equally acceptable.

The Pro theus has been accordingly selected, from the fact that it presents in a conspicuous point of view the leading peculiarities of its Author, in language, sentiments, and dramatic tact.

To a text, formed after a careful examination of different documents, notes are subjoined, original and selected, in which every difficulty is explained or confessed to be inexplicable; and as the object kept constantly in view has been to enable the reader to understand thoroughly the Author, not only as an individual, but as one of a class of writers, of whose works it may be said that 'increase of appetite still grows on what it feeds on,' especial care has been taken to admit no explanation, unless warranted by the general usage of the Poet's contemporaries or his own peculiar custom.

But as this attempt to explain what is obscure has been frequently rendered abortive by meeting with what

is corrupt, recourse has been had to the conjectures of various scholars, adopted, only, where the corruption and correction were equally certain and simple.

Respecting the comparative value of the Mss. documents alluded to, it is only necessary to remark that they differ more in appearance than reality; as they are all derived directly or indirectly from one source; a fact clearly evinced from their coincidence in omissions, indicated by the metre, and in corruptions, corrected from the quotations of different Authors. Hence a good reading, supported by a single Ms., has been preferred to a faulty one, found in all the other copies.

With regard to the use of previous editions, Stanley's reprinted by Butler, Blomfield's, and Wellaver's have been put chiefly into requisition; the last in particular, on account of the full body of various readings obtained from the collations of nearly thirty Mss. either previously or then for the first time made known. To these sources of information must be added Elmsley's masterly Critique on Blomfield's Prometheus in the Edinburg Review, No. 33. to which none have paid all the attention it merited.

As Æschylus exhibits fewer peculiarities of expression than his fellow tragedians, few references are made to Bos, Viger, and Hoogeveen; an omission, if such it be, the more excusable, as a play of Æschylus is seldom put into the hands of youth, unacquainted with the facts and principles developed in those works.

ΥΠΟΘΕΣΙΣ.

I. ΠΡΟΜΗΘΕΩΣ ἐκ Διὸς κεκλοφότος τὸ πῦρ καὶ δεδωκότος ἀνθρώποις, δι' οὗ τέχνας πάσας ἄνθρωποι εὕροντο, ὀργισθεὶς ὁ Ζεὺς παραδίδωσιν αὐτὸν Κράτει καὶ Βίᾳ τοῖς αὐτοῦ ὑπηρέταις, καὶ Ἡφαίστῳ, ὡς ἂν ἀγαγόντες[1] πρὸς τὸ Καυκάσιον ὄρος, δεσμοῖσι σιδηροῖς αὐτὸν ἐκεῖ προσηλώσαιεν. οὗ γενομένου, παραγίνονται[2] πᾶσαι αἱ Ὠκεανῖναι[3] νύμφαι πρὸς παραμυθίαν αὐτοῦ, καὶ αὐτὸς ὁ Ὠκεανὸς, ὃς δὴ καὶ λέγει τῷ Προμηθεῖ, ἵνα ἀπελθὼν πρὸς τὸν Δία, δείσεσι καὶ λιταῖς πείσῃ αὐτὸν ἐκλῦσαι τοῦ δεσμοῦ Προμηθέα· καὶ Προμηθεὺς οὐκ ἐᾷ, τὸ τοῦ Διὸς εἰδὼς ἄκαμπτον καὶ θρασύ. καὶ ἀναχωρήσαντος τοῦ Ὠκεανοῦ, παραγίνεται Ἰὼ πλανωμένη, ἡ τοῦ Ἰνάχου, καὶ μανθάνει παρ' αὐτοῦ ἅ τε πέπονθε καὶ ἃ πείσεται, καὶ ὅτι τις τῶν αὐτῆς ἀπογόνων λύσει αὐτὸν, ὃς ἦν ὁ Διὸς Ἡρακλῆς, καὶ ὅτι ἐκ τῆς ἐπαφήσεως τοῦ Διὸς τέξει τὸν Ἔπαφον. θρασυστομοῦντι δὲ Προμηθεῖ κατὰ Διὸς, ὡς οὗτος[4] ἐκπεσεῖται τῆς ἀρχῆς ὑφ' οὗ τέξεται παῖδος, καὶ ἄλλα βλάσφημα λέγοντι, παραγίνεται Ἑρμῆς, Διὸς πέμψαντος, ἀπειλῶν αὐτῷ κεραυνὸν, εἰ μὴ τὰ μέλλοντα συμβήσεσθαι[5] τῷ Διὶ εἴπῃ· καὶ μὴ βουλόμενον βροντὴ καταβραγεῖσα αὐτὸν ἀφανίζει.

Ἡ μὲν σκηνὴ τοῦ δράματος ὑπόκειται ἐν Σκυθίᾳ, ἐπὶ τὸ Καυκάσιον ὄρος, ἡ δὲ ἐπιγραφὴ τούτου, ΠΡΟΜΗΘΕΥΣ ΔΕΣΜΩΤΗΣ.

I. This Argument is found by itself in Ald. and Rob. where most of the errors of Ald. are corrected.

1. ἀναγαγόντες. So Blomf. instead of ἂν ἀγαγόντες, apparently on account of the syntax, which requires a subjunctive, not optative, after ὡς ἄν. But such niceties of construction were not regarded by the writers in the decline of Greek literature.

2. παραγίνονται. So Porson, and one Ms. Ald. παρεγίνονται. Rob. παρεγίνοντο.

3. Ὠκεανῖναι. So the language requires. The word exists in Hesiod, Theogon. 364. Respecting similar female patronymics in —ῖναι, see Matth. Gr. Gr. § 99. Rob. Ὠκεανῆαι. Ald. Ὠκεαναῖαι.

4. οὗτος. This word, written in Ald. in an abbreviated form, is omitted in Rob. and subsequent editions.

5. συμβήσεσθαι. So Rob. Ald. συμβήσεται.

Τὰ δὲ πρόσωπα Κράτος καὶ Βία· Ἥφαιστος· Χορὸς Ὠκεανίδων Νυμφῶν· Ὠκεανός· Ἑρμῆς· προλογίζει Κράτος καὶ Βία.[6]

Τὰ τοῦ δράματος πρόσωπα·

Κράτος καὶ Βία· Ἥφαιστος· Χορὸς Ὠκεανίδων Νυμφῶν· Προμηθεύς· Ὠκεανός· Γῆ· Ἑρμῆς· Ἡρακλῆς· Ἰὼ Ἰνάχου.

Ἰστέον ὅτι οὐ κατὰ τὸν κοινὸν λόγον ἐν Καυκάσῳ φησὶ δεδέσθαι τὸν Προμηθέα, ἀλλὰ πρὸς τοῖς Εὐρωπαίοις τέρμασι τοῦ Ὠκεανοῦ, ὡς ἀπὸ τῶν πρὸς τὴν Ἰὼ λεγομένων ἐστὶ συμβαλεῖν.[7]

II. Προμηθέως ἐν Σκυθίᾳ δεδεμένου διὰ τὸ κεκλοφέναι τὸ πῦρ, πυνθάνεται Ἰὼ πλανωμένη ὅτι κατ' Αἴγυπτον γενομένη ἐκ τῆς ἐπαφήσεως τοῦ Διὸς τέξεται τὸν Ἔπαφον. Ἑρμῆς δὲ παράγεται ἀπειλῶν αὐτῷ κεραυνωθήσεσθαι, ἐὰν μὴ εἴπῃ τὰ μέλλοντα ἔσεσθαι τῷ Διΐ. προέλεγε γὰρ ὁ Προμηθεὺς ὡς ἐξωσθήσεται ὁ Ζεὺς τῆς ἀρχῆς ὑπό τινος οἰκείου υἱοῦ. τέλος δὲ, βροντῆς γενομένης ἀφανὴς ὁ Προμηθεὺς γίνεται.

Κεῖται δὲ ἡ μυθοποιΐα ἐν παρεκβάσει παρὰ Σοφοκλεῖ ἐν Κόλχοις·[1] παρὰ δὲ Εὐριπίδῃ ὅλως οὐ κεῖται. ἡ μὲν σκηνὴ τοῦ δράματος ὑπόκειται ἐν Σκυθίᾳ, ἐπὶ τὸ Καυκάσιον ὄρος·[2] ὁ δὲ χορὸς συνέστηκεν ἐξ Ὠκεανίδων νυμφῶν. τὸ δὲ κεφάλαιον αὐτοῦ ἐστι, Προμηθέως δέσις.

Ἰστέον δὲ ὅτι οὐ κατὰ τὸν κοινὸν λόγον ἐν Καυκάσῳ φησὶ δεδέσθαι τὸν Προμηθέα, ἀλλὰ πρὸς τοῖς Εὐρωπαίοις μέρεσι τοῦ Ὠκεανοῦ, ὡς ἀπὸ τῶν πρὸς τὴν Ἰὼ λεγομένων ἔξεστι συμβαλεῖν.[3]

6. τὰ δὲ, &c. This list of characters is omitted in Rob.

7. Ἰστέον—συμβαλεῖν. This paragraph is omitted in Rob.

II. This Argument is found by itself in Turneb.

1. ἐν Κόλχοις. Blomf. rightly Κολχίσι from Brunck's, or rather Valckenaer's, emendation; because the Chorus, from whom the play derived its title, were, doubtless, females: but he wrongly omits ἐν with Porson, because ἐν is more frequently found inserted, except in Lexica, where it is generally omitted.

2. ὄρος is omitted by Porson and Blomf., probably undesignedly. It is found in the preceding Argument.

3. Ἰστέον—συμβαλεῖν. This paragraph is, in fact, no part of the Argument, but the commencement of the Scholia; where, as we learn from Faëhse's Syllog. Lect. Græc. p. 3. one Paris Ms. gives ἔνεστι as a var. lect. for ἔξεστι, and another Ms., as we learn from Morell, reads ἔνεστι συνιδεῖν.

Τὰ τοῦ δράματος πρόσωπα.[4]

Κράτος καὶ Βία· Ἥφαιστος· Χορὸς Ὠκεανίδων Νυμφῶν· Προμηθεύς· Ὠκεανός·

Γῆ· Ἑρμῆς· Ἡρακλῆς· Ἰὼ Ἰνάχου.

4. τὰ—πρόσωπα. By inserting Ἰὼ ἡ Ἰνάχου after Ὠκεανὸς the Aldine list of characters may be rendered complete. In the Turneb. list Γῆ and Ἡρακλῆς were thought by Steph. to belong to another play of Æschylus, 'Prometheus Unbound.' Butler thinks that Γῆ belongs rather to 'Prometheus the Fire-Burner.' Of both of these plays fragments are still preserved, and the Argument of the former may be obtained from Plutarch, II. p. 387. and of the latter from Lucian's Prometheus.

ΤΑ ΤΟΥ

ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΚΡΑΤΟΣ.

ΒΙΑ.

ΗΦΑΙΣΤΟΣ.

ΠΡΟΜΗΘΕΥΣ.

ΧΟΡΟΣ ΩΚΕΑΝΙΔΩΝ ΝΥΜΦΩΝ.

ΩΚΕΑΝΟΣ.

ΙΩ Η ΙΝΑΧΟΥ.

ΕΡΜΗΣ.

ΠΡΟΜΗΘΕΥΣ ΔΕΣΜΩΤΗΣ.

ΚΡΑΤΟΣ ΚΑΙ ΒΙΑ, ΗΦΑΙΣΤΟΣ, ΠΡΟΜΗΘΕΥΣ.

ΚΡ. Χθονὸς μὲν εἰς τηλουρὸν ἥκομεν πέδον,
Σκύθην ἐς οἶμον, ἄβροτον εἰς ἐρημίαν,

1. Χθονὸς—πέδον. This has been considered a mere pleonasm for χθόνα, and similar to such expressions as γαίης πέδον in S. Theb. 310. γῆς—πέδον in Pers. 488. and πέδια—γῆς in Eurip. Herc. 468. In the present case, however, it is peculiarly appropriate; as Κράτος alludes to the identical spot *of level ground*, on which the party was then standing.

εἰς. The Schol. on Aristoph. Βατρ. 827. reads ἐς. Elmsl. suspects that the Greek tragedians never wrote ἐς, except by a poetic licence, or rather metrical necessity. As a proof that ἐς is used only by a poetical licence, it may be stated, that such compounds as ἐσορῶ, ἔσοδος, are never found in iambics and trochaics either in tragedy or comedy. See Porson, Præf. Hec. p. 53. and Elmsl. Med. 1067.

ἥκομεν. *We are come*, not, *we are coming*. Dawes was the first to point out the peculiar meaning of ἥκω: which in the dramatic language of Rome is *adsum* or *veni*. See Miscell. Crit. p. 77.

2. Σκύθην. The author is here guilty of an anachronism. The country, called Scythia, did not obtain that name till long after the time of Prometheus. Ἐκαλοῦντο πρότερον Νομαῖοι, Σκύθαι δὲ ἀπὸ Σκύθου, παιδὸς Ἡρακλέους, says Steph. Byz. Such anachronisms are, however, very common amongst all writers, and especially poets, as may be seen in a Ms. note of Valckenaer, published by Burges on Æsch. Suppl. 253.

Σκύθην—οἶμον. Both Greek and Latin writers thus use frequently a substantive in place of an adjective. Æschylus has done so thrice in the same word, here Σκύθην—οἶμον, in v. 417. Σκύθης ὅμιλος, and in S. Theb. 822. Σκύθῃ σιδήρῳ. Homer has in like manner γυναῖκα—μαζὸν: Hesiod ἀνέρα ὕβριν: Pindar Ἕλλανα στρατόν: Sophocl. Ἑλλὰς ἀνὴρ: Euripid. στολὴν Ἕλληνα: Thucyd. Ἑλλὰς πόλις: to which may be added ἄνθρωπον ἦθος quoted by Eustath. on Il. Ω. p. 1467. Bas. Horat. *Sertinium acumen*, and *Sulpitia horrea*: Martial. *Scythas smaragdos*: and Pers. *Heroas sensus*: Propert. *Heroas manus*.

ἄβροτον. This reading, preserved distinctly by the Schol. Ven. on Homer. Il. Ξ. 78. and by 3 Mss. (Oxon. Harl. Leid.) of Suid. in Ἐριβρεμέτας, was doubtless known to the Scholiast; whose words are διὰ τὸ ἄγριον καὶ ἀπάνθρωπον· ὅτι δὲ τοιοῦτος ὁ τόπος δῆλον ἀπὸ τοῦ εἰπεῖν ἄβατον εἰς ἐρημίαν. But as ἄβατον has scarcely any thing in common with ἀπάνθρωπον, it is plain the Scholiast wrote ἄβροτον. For thus Hesych. Ἄβροτον· ἀπάνθρωπον. Besides, unless ἄβροτον had been in his copy, the same Scholiast would not have written ἵνα ἀπαραμύθητος εἴη

Ἥφαιστε· σοὶ δὲ χρὴ μέλειν ἐπιστολὰς,

ὁ Προμηθεὺς, διὰ τοῦτο εἰς ἐκείνους τόπους ἄγουσιν, ὡς καὶ ὁ Σοφοκλῆς τὸ αὐτὸ περὶ Φιλοκτήτου λέγει [Ἀκτὴ—βροτοῖς ἄστειπτος οὐδ' οἰκουμένη]. For the idea of *wanting condolence* necessarily conveys with it the idea of the *absence of man;* since other animals are not capable of exhibiting such feeling. The common reading ἄβατον owes its origin to a succession of literal errors—ἄβροτον, ἄβωτον, ἄβατον. Hence little reliance can be placed on the fact, that ἄβατον is quoted by Synesius, Epist. p. 35. because better Mss. than those already examined may there give the correct reading, precisely as better Mss. than those collated by Kuster have actually given the true reading in Suidas, whose words are a transcript from an older Ms. of the Scholiast on Aristophanes than any at present existing. Thus much has been said upon this contested passage, because an attempt has been lately made to bring back a false reading, first obelized by Porson; who, had he lived to adorn his edition with notes, would have quoted probably the words of Lucian in Prometh. ἐρήμην καὶ ἀπάνθρωπον — τὴν γῆν, and compared them with the words of Æschylus ἀπανθρώπῳ πάγῳ, in v. 20. and ἐρήμου τοῦδ' ἀγείτονος πάγου in v. 278.

εἰς. In the whole range of Greek dramatic literature not another passage can be found, where the same preposition is thus thrice repeated. Nor is it quite certain that Æschylus thus wrote; since it appears that the oldest Ms. (Med.) gives ἄβατον τ' εἰς ἐρημίαν. Hence it may be suspected, that τ' was expunged and εἰς introduced to supply the defect in the metre, caused by the change of ἄβροτον into ἄβατον.

ἐρημίαν. The country, to which the proverbial expression Σκυθῶν ἐρημία was applied, is now known by the name of the *Steppes* of Russia. The description given by Hippocrates, quoted by Blomf., ἡ δὲ Σκυθέων ἐρημίη καλεομένη, πεδίας ἐστι καὶ λειμακώδης καὶ ψιλὴ καὶ ἔνυδρος μετρίως, corresponds accurately with the accounts of modern travellers. But as the rock, on which Κράτος was then standing, could not be said to be λειμακώδης, Æschylus designedly separated the words Σκύθην and ἐρημίαν, through the fear of conveying an incorrect idea, if they were, as usual, united.

ἐρημίαν, Ἥφαιστε. This the correct punctuation was first altered by H. Steph. who, deceived by the apparent similarity of passages really different, has led subsequent editors to commit the same mistake. It is true that a vocative is followed by σὺ δὲ: see Scaliger on Hesiod, Ἔργ. 27. Porson, Orest. 614. Elmsl. Œd. C. 507. But in the present case such an usage cannot be adopted, first, because μὲν would want its corresponding δέ; and secondly, by thus separating ἥκομεν from Ἥφαιστε, Κράτος would seem to be speaking to the audience: a practice, which Euripides first introduced into the senarian prologue, with the view probably of imitating the older dramatists, who adopted a similar practice in their prologues written not in iambics; as may be seen in Æsch. Pers. 1. Τάδε μὲν Περσῶν—πιστὰ καλεῖται: where it is evident the Chorus are speaking to the audience, and not to themselves.

3. σοὶ δὲ χρὴ μέλειν ἐπιστολάς. A similar construction occurs in Homer, Il. E. 492. Σοὶ δὲ χρὴ τάδε πάντα μέλειν, and Eurip. Bacch. 450. σοὶ δὲ τἄλλα χρὴ μέλειν. Here Schutz renders μέλειν *curare*, Bl. *curæ esse;* who observes that the other interpretation would require σὲ after χρή. Not of necessity; because χρὴ is united to a dative in Soph. Antig. 736. Ἄλλῳ γὰρ ἢ 'μοὶ τῆσδε χρῆν ἄρχειν χθονὸς, and in Eurip. Ion. 1316. τοῖσι δ' ἐνδίκοις Ἱερὰ καθίζειν—ἐχρῆν: although, it must be confessed, that of these two passages, the only exceptions as yet brought against the canon of Thom. Mag. in Χρὴ, the former has been cor-

ἅς σοι πατὴρ ἐφεῖτο, τόνδε πρὸς πέτραις
ὑψηλοκρήμνοις τὸν λεωργὸν ὀχμάσαι 5

rected by reading Ἄλλον γὰρ ἢ μὲ, and the latter may be corrected by future critics.

4. ἅς σοι πατὴρ ἐφεῖτο. Whose father is here spoken of? Not Vulcan's; for he had no father, as appears from Hesiod, Theogon. 927. Ἥρη δ' Ἥφαιστον κλυτὸν οὐ φιλότητι μιγεῖσα Γείνατο: and from Lucian, Περὶ Θυσιῶν, ii. 6. περὶ δὲ τῆς Ἥρας ἄδουσιν ἄνευ τῆς πρὸς ἄνδρα ὁμιλίας, ὑπηνέμιον αὐτὴν παῖδα γεννῆσαι τὸν Ἥφαιστον. It is true, the Schol. on Hesiod says that according to Homer Vulcan was the son of Jupiter and Juno: but no such fiction is found in Homer, derived most probably from the Ὁμηρῖδαι, to whom we are indebted, in all likelihood, for the fact mentioned by Eustath. Il. A. p. 151=114. that, while Vulcan was said by some to be the son of Juno alone, there were certain ἀστεῖοι, οἱ μὴ τῆς Ἥρας μόνης υἱὸν αὐτὸν ποιοῦντες, ἀλλὰ ὁμοῦ μὲν Ἥρας καὶ Διὸς, πλὴν ἀπὸ κλεψιγαμίας, ὅτε φίλους λήθοντε τοκῆας εἰς εὐνὴν ἐφοίτων: a solution similar to that which has been given by some who deny the divinity of Christ. Nor is the individual spoken of the father of Κράτος and Βία: for they, according to Hesiod, Theogon. 385. were the offspring of Styx and Pallas. If, therefore, instead of σοι πατὴρ, we read Ζεὺς πατὴρ, we shall get rid not only of this difficulty, but of the useless repetition of the pronoun σοί. By the insertion of Ζεὺς here, πατρὸς without Διὸς becomes perfectly intelligible in v. 17. 40. 53.

πρὸς πέτραις—ὀχμάσαι. In such expressions πρὸς is joined either to a dative or accusative. See Elmsl. on Eurip. Heracl. 693.

5. λεωργὸν. *Laboring for the people.* This interpretation of one Scholiast, τὸν τοῖς λαοῖς ἔργα παρασχόντα, or παρασχόμενον, as another has it, is properly adopted by Garbitius, as being the only one suited both to the context, and the derivation of the word. The Etymol. M. explains Λεωργός· ὁ τῶν ἀνθρώπων πλάστης. But Prometheus is no where represented by Æschylus as the *maker of man*, but only as the person who infused into man, already made, *a new spirit*; and since for such act the *Fire-bearer* was considered by the ancients, as Lucifer *the Light-bearer* is by the moderns, in the character of a *rebel*, Prometheus was designated by the slave of power in derision Λεωργὸς, *the people's laborer*, precisely as Ulysses is called Δημο-χαρίστης, *mob-pleaser*, in Eurip. Hec. 134. Hence the sneer conveyed in the words of Κράτος, v. 11. φιλανθρώπου δὲ παύεσθαι τρόπου, and 28. Τοιαῦτ' ἐπηύρου τοῦ φιλανθρώπου τρόπου. Hence too, since *rebels* are, till successful, considered *evil-doers*, the meaning attached to Λεωργὰ, in a remarkable fragment of Archilochus, spoken, probably, by Prometheus, or some other rebel to Heaven, Ὦ Ζεῦ πάτερ, τὸ σὸν μὲν οὐρανοῦ κράτος, Σοὶ δ' ἔργ' ἀπανθρώπου γε δρᾷν Λεωργὰ κἀθέμιστα, σοὶ δὲ θηρίων Ὕβρις τε κοὐ Δίκη μέλει: where δρᾷν has been happily preserved by Lex. Bekker. p. 353. Ἀθέμιστα καὶ ἀνόσια δρᾷν Ἀρχίλοχος, as corrected by Ruhnken on Vell. Paterc. p. 26. Another meaning is, however, given to Λεωργὸν by Suid. τὸν ὑπὸ τοῦ λαοῦ ἀποθνήσκοντα, and by Hesych. ἀνδροφόνον, *man-killed*, probably applied to some daring spirit, θερμοῦργον, who, like Prometheus, *labored for man*, by by whom he was, nevertheless, like Christ, *destroyed*, and thus in a double sense was truly λεωργός. With regard to the orthography, Photius says, Λεωργόν· ἐν τῷ ω καὶ Ἀττικοὶ καὶ Ἴωνες—Δωριεῖς δὲ διὰ τοῦ ου, in which case, as ου is generally found in the compounds κακοῦργος, πανοῦργος, the word was pronounced, probably, λεοῦργος, not λεωργὸς, for

ἀδαμαντίνων δεσμῶν ἐν ἀρρήκτοις πέδαις.
τὸ σὸν γὰρ, ἄνθος παντέχνου πυρὸς, σέβας
θνητοῖσι κλέψας ὤπασεν· τοιᾶσδέ τοι
ἁμαρτίας σφὲ δεῖ θεοῖς δοῦναι δίκην,
ὡς ἂν διδαχθῇ τὴν Διὸς τυραννίδα 10
στέργειν, φιλανθρώπου δὲ παύεσθαι τρόπου.

ΗΦ. Κράτος, Βία τε, σφῷν μὲν ἐντολὴ Διὸς
ἔχει τέλος δὴ, κοὐδὲν ἐμποδὼν ἔτι·

which the Sicilians said Λαοργὸς in the sense of ἀνόσιος, as we learn from Hesych. who has also preserved another provincialism Λιωργός· κακοῦργος. In Simonides, however, Λιτουργὸς is a manifest corruption.

ὀχμάσαι ἀδαμαντίνων. In all preceding editions a comma is placed after ὀχμάσαι to the total destruction of the syntax, which requires the union of ὀχμάσαι —πέδαις. For examples of verbs of binding united to datives with ἐν, see Porson on Aristoph. Ἱππ. 1046. Elmsl. on Ἀχαρν. 343.

6. ἀδαμαντίνων δεσμῶν ἐν ἀρρήκτοις πέδαις. For the preservation of this true reading of this verse we are indebted to the Scholiast on Aristoph. Βατρ. 827. a fact, the knowlege of which is of some importance in enabling us to estimate the real value of the reading ἄβροτον in v. 2. obtained from the same source.

δεσμῶν. This is one of the words, whose singular is masculine or feminine, and neuter, plural: such are δίφρος, ἕρετμος, κέλευθος, κύκλος, λύχνος, σῖτος, τάρταρος, and τράχηλος.

7. τὸ σὸν γὰρ ἄνθος, πυρὸς σέλας. This is literally, *for your flower, the light of fire.* In the place of such arrant nonsense, the certain emendation of Wakefield and Valckenaer has been adopted, Τὸ σὸν γὰρ, ἄνθος—πυρὸς, σέβας. It is true that πυρὸς σέλας is supported by a similar expression in Eurip. Tro. 548. and in a fragment of Æschylus quoted by Blomf., but not a single passage either has been or can be produced in support of ἄνθος, in the sense of *honors*; for which the proper words are γέρας (see vv. 38. 82. 107.), and τιμὴ (see v. 30.), and their synonyme σέβας. For thus Hesych. Γέρας· τιμὴ, σέβας. On the other hand, ἄνθος πυρὸς is abundantly supported by the Homeric verse quoted by the Scholiast, and by Plutarch, ii. p. 934. B. Αὐτὰρ ἐπεὶ πυρὸς ἄνθος ἀπέπτατο, παύσατο δὲ φλὸξ, and by three similar instances from the oracles of Zoroaster, quoted by Stanl.; to which may be added Hesych. Πυρὸς ἄνθος· τὸ λαμπρότατον, literally translated by Lucretius, *flammai— flore*; and by Martianus Capella, *flos ignis.*

8. κλέψας. This Greek word has been Latinised by Accius, *ignes, immortalibus clam diis, ausus doctus Prometheus clepsisse dolo.*

9. δοῦναι—ὡς ἂν διδαχθῇ. Here δοῦναι is to be taken in a future sense; otherwise, in obedience to Dawes' canon, the syntax would require ἵνα διδαχθείη.

10. τὴν Διὸς τυραννίδα. The same hemistich is found in Aristoph. Plut. 124.

13. κοὐδὲν ἐμποδὼν ἔτι. A very remarkable reading is preserved in a Leyden and Paris Ms.; the former has κοὐδὲν ἐμποδὼν μάτην ἔτι: the latter κοὐδὲν ἐμποδὼν ἔτι μάτην: from which one might infer, that Æschylus wrote κοὐδ' ἐν ἐμποδὼν ματᾷ. Compare Περαίνεται δὴ, κοὐ ματᾷ τοὔργον τόδε in v. 57.

ἐγὼ δ' ἄτολμός εἰμι συγγενῆ θεὸν
δῆσαι βίᾳ φάραγγι πρὸς δυσχειμέρῳ. 15
πάντως δ' ἀνάγκη τῶνδέ μοι τόλμαν σχεθεῖν·
εὐωριάζειν γὰρ πατρὸς λόγους βαρύ.
τῆς ὀρθοβούλου Θέμιδος αἰπυμῆτα παῖ,
ἄκοντά σ' ἄκων δυσλύτοις χαλκεύμασι

14. *συγγενῆ θεόν.* The relation consists, says Stanl., in the fact of Iapetus, the father of Prometheus, being the brother of Saturn, the grandfather of Vulcan. But Æschylus no where speaks of Iapetus as the father of Prometheus. Garbitius, with the Scholiast, thinks the relation is in their fellowship of trade. The more probable solution is, that Prometheus and Vulcan were considered gods of the *same kind*, that is, only half-gods.

16. *τῶνδε—τόλμαν.* The Schol. explains *τῶνδε* by *προσταγμάτων*. But such an ellipse is scarcely admissible. What if Æschylus wrote *τήνδε*? It is certainly remarkable, that in the preceding verse the oldest Ms. (Med.) is said to have *τη* written over *πρός*. Not over, but probably under, *τη* being in fact a correction of *τωνδε* (thus).

σχεθεῖν. Elmsl. considers *σχεθεῖν* the infinitive of *ἔσχεθον* aor. 2. Yet *σχ—έθω* like *τελ—έθω*, as it is united by *τε* with *προπράσσων* in Choëph. 818. would seem to be the present. But as in Homer especially, that verb is always united to an aorist, it cannot be considered, as the Etymol. M. would have it, an imperfect. Besides, in Eurip. Alcmæon. Fragm. xii. *Γυναῖκες, ὁρμήθητε, μήδ' ἀθυμία Σχέθη τις ὑμᾶς·* as Elmsl. in Med. 995. says, *σχέθῃ* would be a solœcism, if *σχέθῃ* be considered the present.

17. The common reading *ἐξωριάζειν* Porson was the first to repudiate, inending, as he told Dobree, to substitute *εὐωριάζειν* on the authority of Hesych. *Εὐωριάζειν· ὀλιγωρεῖν, μὴ ἔχειν φροντίδα, παρακούειν·* and of Photius *Εὐωριάζειν· ἀφροντιστεῖν, κατ' ἀντίφρασιν· ὥρα γὰρ ἡ φρόντις.* The fact is that *ἐξωριάζειν* was interpolated by a person, who, ignorant that *εὖ* in *εὔωρος*, like *εὖ* in *εὐτελής*, had a meaning contrary to what it usually has in composition, wished to assimilate *εὐωριάζειν* with *ἐξολιγωρεῖν*; and by writing *ἐξ* in place of *εὐ*, introduced a word, found only in this passage, and acknowleged by no ancient lexicographer; while *εὐωριάζειν* is thus distinctly quoted by Hesych. in *Εὔωρος γάμος· Σοφοκλῆς Ἔριδι* (Brunck *Ἴριδι*) *ἤτοι ὥριος ἢ ὀλίγωρος· οὕτω γὰρ λέγουσι κατὰ ἀντίφρασιν, ὡς ὁ αὐτὸς ἐν Σκυρίαις χρῆται τῷ Εὐωριάζειν.*

18. *ὀρθοβούλου.* Pindar, *βουλαῖς ἐν ὀρθαῖς Ῥαδαμάνθυος.* In English, *upright:* and in like manner *deep-plan* exactly renders *αἰπυ-μήτης*: for *αἰπὺς*, like *altus*, in Latin means both *steep* and *deep;* since *height* and *depth* are only relative. Hence Virgil, *tantum in æthera tollit—quantum radices in Tartara mittit.*

ὀρθοβούλου Θέμιδος. Note here *βουλαία* Themis. In Soph. Œd. C. 936. the Areopagus is called *εὔβουλος*. Boissonad.

19. *ἄκοντα—ἄκων.* Greek and Latin writers are very partial to this arrangement of words. In this play we have *σπεύδων σπεύδοντα: ἑκόνθ' ἑκόντι: ἄκουσαν ἄκων: νέοι νέον*: in Suppl. *ξένιος ξενίου*: in Eumen. *εὔφρονας εὔφρονες: φίλας φίλοι*: in Agam. *κήρυκα κηρύκων: μάντις μάντιν.* Sophocl. in Antig. has *νέος νέῳ*: Euripid. *φίλον φίλων.* Pindar has *φιλέων φιλέοντ'*:

προσπασσαλεύσω τῷδ' ἀπανθρώπῳ πάγῳ, 20
ἵν' οὔτε φωνὴν, οὔτε του μορφὴν βροτῶν
ὄψει, σταθευτὸς δ' ἡλίου φοίβῃ φλογὶ,
χροιᾶς ἀμείψεις ἄνθος· ἀσμένῳ δέ σοι
ἡ ποικιλείμων νὺξ ἀποκρύψει φάος,

ἄγων ἄγοντα: ἑτέροις ἑτέρων. Boissonad. here quotes *invitum invitam* from Ennius, and *invitus invitam* from Suetonius. In this, as in other elegant expressions, Homer takes the lead, ἑκὰν ἀέκοντί γε θυμῷ. Other instances may be collected from Abresch. Lect. Aristænet. p. 205. Heusd. Specim. Crit. p. 129. Vit. Loërs. on Plato, Menexen. p. 247. C.

21. The whole of this prophecy in the mouth of Vulcan is disproved by subsequent facts. Nor was this done without design. The object of Æschylus was to show that even a god did not know what was to happen. Since, then, as it appears in the sequel, two gods, (Ocean and Mercury) and one mortal (Io) converse with Prometheus, it is reasonable to suppose that mention would be made here also of gods and a mortal. It is not, therefore, without reason, that many Mss. read μορφὴν θεῶν: and since one Ms. (Ven. 2.) gives οὔτε του φωνὴν, little doubt can remain that Æschylus wrote Ἵν' οὔτε τὴν θεῶν οὔτε του φωνὴν βροτῶν Ὄψει.

φωνὴν—ὄψει. Instances of similar confusions of metaphor are not uncommon. Æschylus has κτύπον δέδορκα in S. Th. 101. Σάλπιγξ ἀϋτῇ πᾶν τὸ κῦμ' ἐπέφλεγεν in Pers. 395. Sophocles Παιὰν λάμπει in Œd. T. 187. Aristophanes ἐξέλαμψε τυμπανισμὸς in Lysistr. 389. ὀσφραίνει—ψύχους in Plut. 897. Amphis in Athen. p. 691. A. Ἀκήκοας—θυμίαμα. Musæus, 4. λύχνον ἀκούω. Bacchylid. ὕμνοι φλέγονται. Anonym. in Suid. Θροῦς—θροῦς δ' ἐνταῦθα ἐξάπτεται. Virgil. Æn. ii. 705. *ignis auditur:* v. 895. *clamore incendunt cœlum.*

22. φοίβῃ φλογί. Another instance of φοίβῃ thus used as a feminine adjective is not to be found in dramatic Greek. The Schol. on Hom. Il. A. 47. edited by Wassenberg, presents a various reading, φοίβου. But though Φοῖβος Ἀπόλλων be good Greek, ἥλιος Φοῖβος is by no means so. Æschylus wrote Φοίβῳ φλογί: where the double substantive is used as in Σκύθην—οἶμον. With regard to the meaning of Φοῖβος, the Lexicons explain it by λαμπρὸς, καθαρὸς, ἁγνὸς, ἀμίαντος, all of which epithets are peculiarly suited to the present occasion, where the question is about excessive heat, which is known to be the greatest, when the fire burns brightest, clearest, and most free from all impurities.

23. χροιᾶς—ἄνθος. *The bloom of complexion.*

24. ἀσμένῳ. *Delighted.* For, as Euripides says, μεταβολὴ πάντων γλυκύ.

ἀσμένῳ — ἀποκρύψει. In comparing this passage with ἀσμένῃ δέ μοι Ὁ κλεινὸς ἦλθε in Soph. Trach. 18. ἀσμένοισιν ἦλθες ἡμῖν in Aristoph. Pac. 582. ὥς σφι ἀσμένοισι ἡμέρη ἐπέλαμψε in Herodot. viii. 14. Musgrave, Porson, and Blomf. have all neglected a point of material importance, relating to the peculiar syntax of the verb κρύπτειν, which requires two accusatives, one of the person, another of the thing. See Matthiæ, Gr. Gr. § 412. who quotes from Sophocles οὐδὲν γὰρ σὲ δεῖ κρύπτειν μ' ἔτι: from Æschylus Μήτοι με κρύψῃς τοῦθ' ὅπερ μέλλω παθεῖν: and from Herodot. οὔ σε ἀποκρύψω—τὴν ἐμεωυτοῦ οὐσίην. This difficulty may, however, be obviated by reading ἐπικρύψει, that is, κρύψει φάος ἐπί σοι ὄν.

ἀπῶκρύψει. This is one of the few instances where, in a word com-

πάχνην θ' ἑῴαν ἥλιος σκεδᾷ πάλιν· 25
ἀεὶ δὲ τοῦ παρόντος ἀχθηδὼν κακοῦ
τρύσει σ'· ὁ λωφήσων γὰρ οὐ πέφυκέ πω.
τοιαῦτ' ἐπηύρου τοῦ φιλανθρώπου τρόπου.
θεὸς θεῶν γὰρ οὐχ ὑποπτήσσων χόλον,

pounded of a verb and preposition, a vowel, naturally short, is lengthened by the juxta-position of two consonants, like κρ, which would permit it to remain short. See Porson, Orest. 64.

νὺξ — φάος — πάχνην — ἥλιος. Respecting this alternation of night and day, Wakefield on Trachin. 29. νὺξ γὰρ εἰσάγει Καὶ νὺξ ἀπωθεῖ διαδεγμένη πόνον, quotes from Horace, *Urget diem nox et dies noctem; neque est Levare tenta spiritu præcordia.* Butler also appositely compares the words in Deuteron. xxviii. 67.

27. ὁ λωφήσων γὰρ οὐ πέφυκέ πω. *For he, who is to relieve you, is not yet born.* From this it would seem, that Vulcan had some idea of a future liberator of Prometheus. But even if he did know the fact, (and if the observation made on v. 21. be true, he was not likely to know it) Æschylus would have taken care not to inform the audience of it in this stage of the proceedings, and least of all through the mouth of any other person than Prometheus. Of the absurdity of the common interpretation Stanl. was, doubtless, aware; and to avoid it he translates οὐ πέφυκέ πω in the words of Plautus, *nemo natus*, not *nondum natus*. Besides, as λωφᾷν is a verb taken in both a transitive and intransitive sense, some noun is requisite to fix its meaning. Hence, as one Ms. gives οὐ πέφυκέ που, it is probable that Æschylus wrote οὐκ ἔφυ κόπου.

28. ἐπηύρου. *Thou hast obtained.* From ἐπηύρω, the reading of the oldest Ms., Elmsl. formed ἐπηύρου; and in support of his emendation quotes Eurip. Helen. 476. Τίν' αἰτίαν σχὼν, ν ἐπηυρόμην ἐγώ; Iph. T. 529. τοῦδ' ταυρέσθαι θέλω. Anonym. in Athen. p. 336. B. βιότου ζῶντ' ἐπαυρέσθαι χρεών. Andocid. p. 75. Reisk. χρὴ ἀγαθὸν ἐμοῦ ἐπαυρέσθαι. Blomf. has, however, retained the vulgate ἀπηύρω, because Æschylus, he thinks, would have preferred the Homeric form. But in Homer there is not a single passage that bears upon the present question. Homer has indeed two words perfectly distinct, which Bl. seems to have confounded; one is ἀπαυράω, *I take away*, and the other is ἐπαυρίσκομαι, *I enjoy*, whose second aorist active is ἐπηυρόμην, precisely as ἐφηῦρον is the second aor. of ἐφευρίσκω. Of those verbs, the former is never found except in the active voice, while the latter is found in the active, only when the second aor. is used, and that too in not the same sense as, but cognate to, the one it possesses in the middle voice. It is true that Seber's Index assigns ἀπηύρατο to Od. Δ. 646. but the origin of this double error will be seen at once by referring to Od. Δ. 640. where ἀπηύρα, and not ἀπηύρατο, is to be found. In consequence, however, of placing too much reliance upon an index, which is, in general, marvellously accurate, Bl. has formed a new verb, ἀπαύρομαι, *fructum reporto*, a meaning which in the glossary to Pers. 942. is assigned to the active ἀπαύρω. But as the passages, both of Æschylus in Pers. 942. and of Euripides in Androm. 1028. are wretchedly corrupt, they are equally incapable of settling a doubtful point. Until, therefore, some decided instance be adduced to prove the meaning given to the old verb ἀπαυράω, or the new one ἀπαύρομαι, it will be safest to acquiesce in Elmsley's emendation, ἐπηύρου.

βροτοῖσι τιμὰς ὥπασας πέρα δίκης. 30
ἀνθ' ὧν ἀτερπῆ τήνδε φρουρήσεις πέτραν,
ὀρθοστάδην, ἄϋπνος, οὐ κάμπτων γόνυ·
πολλοὺς δ' ὀδυρμοὺς καὶ γόους ἀνωφελεῖς
φθέγξει· Διὸς γὰρ δυσπαραίτητοι φρένες·
ἅπας δὲ τραχὺς, ὅστις ἂν νέον κρατῇ. 35

ΚΡ. εἶεν· τί μέλλεις καὶ κατοικτίζει μάτην;
τί τὸν θεοῖς ἔχθιστον οὐ στυγεῖς θεὸν,
ὅστις τὸ σὸν θνητοῖσι προὔδωκεν γέρας;

ΗΦ. τὸ συγγενές τοι δεινὸν, ἤ θ' ὁμιλία.

ΚΡ. σύμφημι, ἀνηκουστεῖν δὲ τῶν πατρὸς λόγων 40

32. ἄϋπνος. *Sleepless.* Why so? Could not Prometheus sleep standing? This mention of sleep seems quite out of place, where the question is simply about an upright and unbending posture. What if Æschylus wrote ἐπίπονος? *Standing erect painfully.* Stanl. quotes from the Prometheus of Varro preferred by Nonius in *Somnorinas*, 'Levis mens nunquam somnorinas imagines Affatur, non umbrantur somno pupulæ.' But such a poetic amplification has been drawn from some other passage of Æschylus, similar to βλέφαρα μὴ κοιμῶν ὕπνῳ in S. Th. 3.

κάμπτων γόνυ. *Bending the knee.* In the East people to this very day sit generally on the ground, either with or without a cushion; never on chairs: and thus literally, like other animals, *bend the knees* under them.

33. ὀδυρμοὺς καὶ γόους. Boissonade might have added this to the other examples which he has collected of the διττολογίας of Æschylus—λαμπρῶς κοὐδὲν αἰνικτηρίως: — οὐκ ἐξαίφνης οὐδὲ λαθραίως, and ὀρθῶς ἐνδίκως τε, in S. Th. 390.

34. φθέγξει. Valckenaer on Phœn. 576. was the first to recommend this Attic form, which Brunck was the first to adopt constantly. But as the Greek grammarians seem to hint that this Atticism was confined to three verbs, βούλει, οἴει, ὄψει, it would have been hazardous to extend the rule, did not the collation of the best Mss. support directly or indirectly the opinion of Valckenaer and Porson against Hermann and others. In the present case Ald. gives φθέγξι, which evidently points to φθέγξει, not φθέγξῃ.

36. εἶεν. *Let be.* In old English, *go to.*

τί μέλλεις; *What are you about?*

38. This verse, which tells nothing but what the audience already knew, (see v. 7.) is the production of some poetaster, who did not perceive that, in the whole of the subsequent dialogue, the speech of Κράτος is compressed within a couple of lines, to which Vulcan replies by a single one. Besides, the answer of Vulcan, which has reference to the question οὐ στυγεῖς, is sadly interrupted by the intrusive verse.

39. τὸ συγγενές τοι δεινόν. The same hemistich is found in Eurip. Androm. 985. and a similar sentiment in Tro. 50. ξυγγενεῖς ὁμιλίαι — φίλτρον οὐ σμικρὸν φρενῶν. Quintilian, quoted by Stanl. *Consuetudo alienos etiam — adstringere affectibus potest.*

40. σύμφημι. Whether the Greek dramatic writers had any and what law respecting the use of ξ in the place of σ, it is not easy to determine. Blomf.

οἷόν τε πῶς ; οὐ τοῦτο δειμαίνεις πλέον ;
ΗΦ. αἰεί τε δὴ νηλὴς σὺ, καὶ θράσους πλέως.
ΚΡ. ἄκος γὰρ οὐδὲν τόνδε θρηνεῖσθαι· σὺ δὲ
τὰ μηδὲν ὠφελοῦντα μὴ πόνει μάτην.
ΗΦ. ὦ πολλὰ μισηθεῖσα χειρωναξία. 45

thinks the Attic form ought always to be adopted where the metre allows it. Elmsl. thinks it ought never to be adopted except at the beginning of a verse, or where the measure demands it. Perhaps the real fact will be found to be, that the prose writers universally adopted ξ, the comic writers, as often as they could, from choice, and the tragic writers, as seldom as they could, from necessity. The exception made by Elmsl. respecting the commencement of the verse neither is nor can be founded upon any good reason: and by the operation of Blomfield's law in iambics and trochaics, the peculiarities of each measure would be less rigidly preserved through the introduction of a greater number of spondees, a foot common to both those kinds of verse. The truth is, the ξ was a species of *patois*, and therefore properly preserved in comedy, whose language, though metrical, was but little removed from prose. In the case of anapæsts and other verses of a lyrical nature, the law of versification seldom admits of a choice; but when it does, the ξ ought to be rejected.

41. οἷόν τε πῶς ; This position of πῶς at the end of a sentence is not very common, unless it follows δὲ, as in v. 267. Δόξει δὲ πῶς ; Three Mss. with the Scholiast read οἷόν τε ; πῶς οὐ—and so Valckenaer in Not. Mss. The true reading has been suggested by Briggs in the Classical Journal, No. v. p. 76. Οἷόν τι· πῶς οὐ—where οἷόν τι answers to δεινόν.

42. αἰεί τε δὴ νηλὴς σύ. Simple as these words seem to be, they are full of difficulty. In the place of τε, one Ms. has γε, the emendation of Brunck, adopted by Blomf. But γε seldom if ever follows αἰεί. Wellaver thinks the Aldine αἰεί τε can be defended by ὥσπερ τε πόλις καὶ τὸ δίκαιον in S. Th. 1051. But *nil agit exemplum litem quod lite resolvit.* For in that passage one Ms. omits τε and Ald. reads τις. Besides, even allowing that γε or τε were admissible, still what becomes of the connection between the question of Κράτος and the answer of Vulcan? and how is that connection obtained by Elmsley's conjecture Αἶ αἶ· τί δὴ νηλὴς σύ? The fact is, Æschylus must have written something like Δέδια· τί δ' εἶ νηλὴς σύ.—And well might Vulcan say Δέδια, remembering, as he could not fail to do, how he had been hurled from heaven by the hand of Jupiter, as we learn from Homer. With regard to εἶ, the insertion of a verb, if not necessary, is quite correct. To the instances, quoted by Burges on Eumen. 170. from Eurip. γέρων εἶ, and Aristoph. ἀρχαῖος εἶ, κόβαλος εἶ, πανοῦργος εἶ, add ἀγοραῖος εἶ in Aristoph. Eq. 214. ὦ παῖ, νέος εἶ in Plato, Legg. x. p. 888. B. and Hesych. Ψεύστης εἶ.

νηλὴς σύ. The Schol. observes ἀρσενικῶς ταῦτα ἐξήνεγκε—πρὸς τὸν Διὰ ἀποδεδωκὼς ταῦτα. The fact is true; the reason absurd. Κράτος, though called by a neuter name, was a male person, or rather, like the Furies and Harpys, a female. Respecting the sex Æschylus is silent.

43. ἄκος—οὐδὲν—θρηνεῖσθαι. Ovid, quoted by Blomf. *Non est auxilium flere.*

45. χειρωναξία. From χειρώναξ, literally *handicraft*. The word χειρώναξ is common enough; χειρωναξία is found only in Æschylus, and that too in defiance of analogy, as there is no

ΚΡ. τί νιν στυγεῖς; πόνων γὰρ, ὡς ἁπλῷ λόγῳ,
τῶν νῦν παρόντων οὐδὲν αἰτία τέχνη.
ΗΦ. ἔμπας τις αὐτὴν ἄλλος ὤφελεν λαχεῖν.
ΚΡ. ἅπαντ' ἐπράχθη πλὴν θεοῖσι κοιρανεῖν.

substantive in -ία formed from nouns ending in -αξ. The other similar compounds of ἄναξ are Ἱππώναξ and Παιδώναξ.

46. ἁπλῷ λόγῳ. Blomf. translates, *in good truth*. Why not, *in plain language?* since ἁπλοῦς λόγος is opposed not to ψεῦδος, but αἴνιγμα. See v. 611. Οὐκ ἐμπλέκων αἰνίγματ', ἀλλ' ἁπλῷ λόγῳ. Suppl. 473. Αἰνιγματωδὲς τοὔπος· ἀλλ' ἁπλῶς φράσον.

48. ἔμπας. To this word, whose appearance in dramatic poetry is not free from suspicion, two meanings are given, *tamen* and *omnino*, neither of which are suited to the continuity of thought, which every well-written dialogue must of necessity preserve. Now from the preceding στυγεῖς it is evident, that some word is required the opposite to *hate*, and from the subsequent κοιρανεῖν it is equally manifest, that a word is required the opposite to *rule*. It is further evident from the interpretation of the Scholiast, ἐγεγόνει τοῖς θεοῖς ὅπλα μὲν Ἄρει, Ἀρτεμίδι δὲ τόξα, Ἀπόλλωνι δὲ μουσικὴ, σοὶ δὲ, ἣν ἔχεις τέχνην, that a word existed here conveying the idea of something connected with, or opposed to, *honors*. From these circumstances united it appears probable that the dialogue ran on in the manner following—'ΚΡ. Why hate your trade? plainly to speak, your trade Of these your present pains is not the cause. ΗΦ. The slave, who loves his task, should toil a slave. ΚΡ. All burdens, but of power, the gods must bear. In heaven Jove only can his freedom boast.'—But such a meaning cannot be obtained from the present text; and until Mss. produce something better, the following attempt to restore the language of Æschylus will not perhaps be unacceptable. ΗΦ. ἀγαπᾷ τις ἄτην δοῦλος· ὤφελεν λαχεῖν. ΚΡ. ἅπαντ' ἄρ' ἄχθη θεοῖσί γ' ἢν πλὴν κοιρανεῖν. Where ἀγαπᾷ—ἄτην may be compared with ἐὸν κακὸν ἀμφαγαπῶντες in Hesiod, Ἔργ. 58. and with στέργειν κακὰ in Soph. Phil. 537. and with the words of the Scholiast B. ἥνπερ ἔλαχες τέχνην στέργειν. See also v. 10. τὴν Διὸς τυραννίδα στέργειν, where Stanl. quotes Agam. 1579. Eum. 973.

49. ἐπράχθη. This word was obelized by Porson; but it is not known what he wished to substitute in its place. Stanley's conjecture ἐπαχθῇ has been adopted by Blomf. in despite of Elmsley's observation, that the word ἐπαχθῇ is not found in tragic Greek. Besides, if ἐπαχθῇ be the original reading, whence came the ρ in ἐπράχθη? The verse in its present state is perfectly unintelligible.

πλὴν κοιρανεῖν. Stanl. quotes from the fragment of an unknown author, to be found in Clem. Alex. Strom. v. p. 259. and Euseb. Præpar. Evang. xiii. 13. οὐδὲ θεοῖς αὐθαίρετα πάντα πέλονται Νοσφὶ Διός· κεῖνος γὰρ ἔχει τέλος ἠδὲ καὶ ἀρχήν: to which may be added the words of Procl. on Hesiod, Ἔργ. 246. δῆλον ὅτι μόνος ἄρχει Ζεὺς, ἄρχονται δὲ πάντες θεοί.

πλὴν θεοῖσι κοιρανεῖν. Meisner in Comment. Societat. Lips. iii. p. 10. wishes to read θεοῖσι πλὴν τοῦ κοιρανεῖν. With regard to the insertion of τοῦ, the article is not absolutely necessary. Compare Aristoph. Ἀχαρν. 375. Οὐδὲν βλέπουσιν ἄλλο πλὴν ψῆφον δικεῖν. Ὄρν. 19. Τὼ δ' οὐδὲν ᾔστην ἄλλο πλὴν ᾄδειν γε Κάρ. Theophil. in Athen. xiii. p. 563. A. Κατελείπετο οὐδὲν ἄλλο πλὴν τεθνηκέναι. But with regard to the position of θεοῖσι between πλὴν and κοιρανεῖν, the objec-

ἐλεύθερος γὰρ οὔτις ἐστὶ πλὴν Διός. 50
ΗΦ. ἔγνωκα· τοῖσδε κοὐδὲν ἀντειπεῖν ἔχω.

tion is well founded; for πλὴν θεοῖσι κοιρανεῖν can mean only, *except to rule over gods*: an idea totally at variance with the context. Schutz quotes, in support of the confused position of these words, a verse of Euripides, (Fragm. Inc. civ.) Οὔκ ἐστιν οὐδὲν χωρὶς ἀνθρώποις θεοῦ. But here there can be no ambiguity. There is indeed in v. 235. of the collection of Gnom. Monostich, an instance of a wretched jumble of words, Θεοῦ γὰρ οὐδεὶς εὐτυχεῖ βροτῶν ἄνευ, where ἄνευ belongs not to βροτῶν but θεοῦ: yet even this support is taken from under our feet by the collation of a Vienna Ms., which, as Schneider informs us, who has reprinted Brunck's collection at the end of an edition of Æsop's Fables, reads Θεοῦ γὰρ χωρὶς οὐδεὶς εὐτυχεῖ βροτῶν: while the same verse is thus quoted in a fragment of Lydus first published in *Bibliothek der alt. Literatur. und Kunst*, No. vii. p. 33. Θεοῦ γὰρ ἐκτὸς οὐδεὶς (read οὔτις) εὐτυχεῖ βροτὸς, or, as the Barberini Ms. has it, βροτῶν. The question, however, about πλὴν, Æschylus has decided by his Τί γὰρ πέπρωται Ζηνὶ πλὴν ἀεὶ κρατεῖν in v. 518. and Τί σοὶ πέπρωται πλὴν ἀεὶ τεύχειν κακὰ, in Eum. 125.

51. ἔγνωκα· τοῖσδε κοὐδὲν ἀντειπεῖν ἔχω. These words, apparently easy to understand, present a difficulty, which Porson was the first to perceive and to point out by marking τοῖσδε with his damnatory obelus. But as he has left no record either of the grounds of his objection or of his intended method of correction, subsequent critics have been led to make various attempts at emendations, one of which Porson would, probably, have adopted. The first person who tried his hand was Bothe, whose punctuation, Ἔγνωκα τοῖσδε, κοὐδὲν—Hermann honors with his approbation, although neither the proposer nor seconder have deigned to state the benefit of such punctuation, or by what syntax τοῖσδε can be joined with ἔγνωκα, or if joined what meaning those words can possibly convey. Blomf. has edited his own conjecture Ἔγνωκα· καὶ τοῖσδ' οὐδέν. But τοῖσδε cannot refer to what Κράτος had said, on account of the intervening word ἔγνωκα. The same conjecture, however, has been written by some unknown scholar on the margin of a copy of Pauw's edition, preserved in the British Museum. Another unknown scholar has, in the Classical Journal, No. xiv. p. 454. proposed Ἔγνωκα· τοῖσδε δ' οὐδὲν, which Blomf. seems to approve. But here also the τοῖσδε, obelized by Porson, still remains untouched. For the same reason Elmsley's Ἔγνωκα· τοισίδ' οὐδὲν, and Reisig's Ἔγνωκα· τοῖσδ' ἔτ' οὐδὲν, are equally objectionable. The emendation last to be mentioned, though made the first, was published by Burges in the Classical Journal, No. i. p. 36. Ἔγνωκα καὐτός· κοὐδ' ἐν ἀντειπεῖν ἔχω: and subsequently in No. x. p. 307. where Ἔγνωκα καὐτὸς is quoted from Alcest. 1102. and Antig. 1082. and who might have added καὐτὸς ἐπέγνω from Il. N. 734. Σύμφημι καὐτὸς Œd. C. 1747. and Ἐξοῖδα καὶ ταῦτ', or rather καὐτὸς, in Soph. El. 1251. and who, instead of asserting that τοῖσδε ἀντειπεῖν was not used except when said of persons, might have remarked that the more common form is πρὸς τάδε or ταῦτα, as appears from Aristoph. Θεσμ. 714. τί δ' ἂν εἴποι πρὸς ταῦτα. Andocid. p. 26. Ald. πρὸς ταῦτ' ἀντειπεῖν. p. 30. πρὸς τοῦτο οὐδὲν ἀντερεῖν. Plato in Lach. § 28. οὐδὲν ἐρῶ πρὸς ταῦτά γ', ἔχων εἰπεῖν. Eurip. Iph. A. 1209. Ἀγάμεμνον· εἴ τις πρὸς τάδ' ἀντείποι βροτῶν: although the dative is found in Plato, Phileb. § 29. οὐκ ἔστι τοῖτοις ἀντειπεῖν, and in Thucyd. i. 73. τοῖς ἐγκλήμασιν— ἀντεροῦντες. But with regard to οὐδ' ἓν it is only necessary to quote Soph. Aj. 1141. Ἓν σοι φράσω— Σὺ δ' ἀν-

ΚΡ. οὔκουν ἐπείξει δεσμὰ τῷδε περιβαλεῖν,
ὡς μή σ' ἐλινύοντα προσδερχθῇ πατήρ;
ΗΦ. καὶ δὴ πρόχειρα ψάλια δέρκεσθαι πάρα.
ΚΡ. βαλών νιν ἀμφὶ χερσὶν, ἐγκρατεῖ σθένει 55
ῥαιστῆρα θεῖνε, πασσάλευε πρὸς πέτραις.
ΗΦ. περαίνεται δὴ κοὐ ματᾷ τοὖργον τόδε.
ΚΡ. ἄρασσε μᾶλλον, σφίγγε, μηδαμῇ χάλα.
δεινὸς γὰρ εὑρεῖν κἀξ ἀμηχάνων πόρους.

τάκου' ἔν: Œd. C. 998. οἷς γ' ἐν οὐδὲ τὴν πατρὸς Ψυχὴν ἂν, οἶμαι, ζῶσαν ἀντειπεῖν ἔπος: and 1279. Οὕτως ἀφῇ γε μηδ' ἐν ἀντειπὼν ἔπος.

52. τῷδε περιβαλεῖν. Seidler on Dochmiac. p. 381. was the first to remark that in tragedy, when the fifth foot is a tribrachys, a quadrisyllable or a noun with its preceding preposition generally ends the verse. The only exceptions, in passages not otherwise objectionable, are Eumen. 783. λαμπρὰ μαρτύρια παρῆν. Antig. 418. σκηπτὸν οὐράνιον ἔχος. Soph. El. 326. Χρυσόθεμιν ἔκ τε μητρὸς ἐντάφια χεροῖν. In Œd. T. 1496. Τί γὰρ κακῶν ἄπεστι; τὸν πατέρα πατὴρ Ἔπεφνε, there is manifestly something deficient. The sense requires—*For what evil language is it not your fate to hear from people prone to blame! Behold the race accursed: their father slew his father.*

53. ἐλινύοντα. In this word some grammarians double the ν. The same difference is found, says Blomf. in ἀποκτινύω. But here the derivation at once proves the justness of the remark of Phrynich. Arab. p. 29. Ἀποκτινύναι· δι' ἑνὸς ῡ· οἱ δὲ διὰ δυοῖν γράφοντες ἁμαρτάνουσι. For κτιν-ύω, or -υμι are the same originally as κτείν-ω, derived from κτεὶς *a comb*, made in imitation of the *fingers*, the first of *combs*. With regard to ἐλιν-ύω, and other words, till their derivation is known, we can decide nothing about the orthography.

54. ψάλια. Literally, *rings worn on the fingers*. Hesych. Ψάλια· κίρκοι δακτύλιοι. Here, *rings put round the wrist*. Ammonius, Ψέλιον δὲ τὸ ἄκροις βραχίοσι περιτιθέμενον κόσμιον. With regard to the orthography, Mœris says, Ψάλια: ἐν τῷ ᾱ, Ἀττικῶς· διὰ δὲ τοῦ ἒ ψιλοῦ, Ἑλληνικῶς. In prose authors it is found written with double λ, but in poetry always with a single one.

55. βαλών νιν. This happy emendation by Stanl. supported by ἀμφὶ πλευραῖς—βάλε in v. 71. has led the way to a slight change of ῥαιστῆρι into ῥαιστῆρα, which Hesych. acknowleges. The sense thus becomes, *Having thrown them* (the manacles) *round his hands, strike the rivet with might and main and fix it to the rock.* Here ῥαιστῆρα θεῖνε corresponds to θεῖνε—πέδας in v. 76. Lucian likewise seems to have read ῥαιστῆρα. His words are, καὶ τὴν σφῦραν ἐῤῥωμένως κατάφερε. Now Hesych. has Ῥαιστήρ· σφῦρα. The common reading λαβὼν is objectionable on the ground of its manifest absurdity. *Having taken hold of him* (Prometheus), *strike with a mallet round his hands with might and main, fix him to the rock.* But should it be said that νιν means the *manacles*, it may be replied, that in such case, the command to *take hold of them* is needless, as Ηφ. had them already *in his hand*, πρόχειρα. Besides, such an accumulation of datives χερσὶν—σθένει ῥαιστῆρι—πέτραις is no where to be met with.

59. πόρους. Here also, as in v. 2. the Scholiast on Aristoph. preserves the true reading, while Synesius, p. 228. quotes the incorrect one, πόρον. This variation, first noticed by H.

ΗΦ. ἄραρεν ἤδέ γ' ὠλένη δυσεκλύτως. 60
ΚΡ. καὶ τήνδε νῦν πόρπασον ἀσφαλῶς, ἵνα
μάθῃ σοφιστὴς ὢν Διὸς νωθέστερος.
ΗΦ. πλὴν τοῦδ' ἂν οὐδεὶς ἐνδίκως μέμψαιτό μοι.
ΚΡ. ἀδαμαντίνου νῦν σφηνὸς αὐθάδη γνάθον
στέρνων διαμπὰξ πασσάλευ' ἐρρωμένως. 65
ΗΦ. αἴ αἴ Προμηθεῦ, σῶν ὑπερστένω πόνων.
ΚΡ. σὺ δ' αὖ κατοκνεῖς, τῶν Διός τ' ἐχθρῶν ὕπερ
στένεις· ὅπως μὴ σαυτὸν οἰκτιεῖς ποτέ.
ΗΦ. ὁρᾷς θέαμα δυσθέατον ὄμμασιν.

Steph. has been ably supported by Purs. and Blomf. To the passages already produced from Æsch. Fragm. Inc. 44. Plato, Sympos. § 23. Ælian, H. A. iii. 30. πλέκειν—μηχανάς. Theodor. Hyrtacen. ἐξ ἀμηχάνων εὑρεῖν μηχανὰς καὶ πόρους ἐν ἀπόροις. Callistrat. ix. πόρους τῶν ἀμηχάνων ἐξεῦρον. Alciphr. i. 8. πόρους ἐξ ἀπόρων. Aristarch. Stob. p. 387=241. τὸν ἄπορον εὑρίσκειν πόρους. Hyperid. in Apsin. Rhetor. p. 708. εὗρε πόρους. may be added from the last mentioned publication p. 717. ἔμαθεν ἐξευρεῖν τῆς ἀπορίας τὴν μηχανήν. With regard to the words of Callistratus in Satyr. p. 523. the true reading is ἐκ τῶν ἀμηχάνων ἀπορῶν, that is, the satyr himself *doubting*, from his inability to explain, whence the sound of the flute proceeded. Blomfield's proposed conjecture πόρους arose from a hasty perusal of the author.

60. ἄραρεν, *is fixed*. This is one of the Doric forms used by the tragedians. See Porson, Orest. 1323.

62. σοφιστής. Not *sophist* metaphysically, but *tricky*, physically speaking. Instead, however, of σοφιστής, perhaps Mss. give σοφός τις, where τις would denote, as it generally does, contempt.

μάθῃ — ὤν, *learn that he is*. See Matthiæ, Gr. Gr. § 549. Milton, *knew not eating death*.

67. σὺ δ' αὖ κατοκνεῖς — στένεις· *but you are again hesitating*. This is not the fact. Ηφ. had exhibited no signs of hesitation in his work. Many Mss. give δ' οὖν. But οὖν is used to denote confirmation, not exception. Read σὺ δ', εἰ κατοκνεῖς—στένεις, ὅπως—*You lament for another; but see, if you do so, that you do not lament for yourself*.

68. ὅπως μὴ — οἰκτιεῖς. In this formula βλέπε or ὅρα is generally omitted. A whole host of examples may be found in Valckenaer, Theocrit. I. 112. and Schæfer, Bos, p. 641. The ellipse is, however, sometimes supplied. Hence it would seem that σκόπει, which two Mss. place after ποτὲ, is the true reading; by which the play of words in σκόπει and ὁρῶ is properly preserved. Respecting οἰκτιεῖς, the Attic future, see Matthiæ, Gr. Gr. § 178. Kidd, Dawes, p. 117. Elmsl. Mus. Crit. No. vi. p. 286.

69. ὁρᾷς—ὁρῶ. Briggs, in Classical Journal, No. v. p. 77. wishes to transpose thus, ὁρῶ—ὁρᾷς: whose conjecture is partly supported by a Leyden Ms. which gives ὁρῶ in v. 69. The same reading was found by Stanl. on the margin of an edition, belonging probably to Isaac Vossius, and collated with that identical Ms. The reason of the change, though Briggs has given none, is evident; since Ηφ. would scarcely request Κρ. to turn his eyes to a spectacle, which the brutal

ΚΡ. ὁρῶ κυροῦντα τόνδε τῶν ἐπαξίων. 70
ἀλλ' ἀμφὶ πλευραῖς μασχαλιστῆρας βάλε.
ΗΦ. δρᾶν ταῦτ' ἀνάγκη· μηδὲν ἐγκέλευ' ἄγαν.
ΚΡ. ἢ μὴν κελεύσω, κἀπιθωΰξω γε πρός.
χώρει κάτω, σκέλη δὲ κίρκωσον βίᾳ.
ΗΦ. καὶ δὴ πέπρακται τοὔργον οὐ μακρῷ πόνῳ. 75
ΚΡ. ἐρρωμένως νῦν θεῖνε διατόρους πέδας,
ὡς οὐπιτιμητής γε τῶν ἔργων βαρύς.
ΗΦ. ὅμοια μορφῇ γλῶσσά σου γηρύεται.
ΚΡ. σὺ μαλθακίζου, τὴν δ' ἐμὴν αὐθαδίαν
ὀργῆς τε τραχύτητα μὴ 'πίπλησσέ μοι. 80
ΗΦ. στείχωμεν, ὡς κώλοισιν ἀμφίβληστρ' ἔχει.
ΚΡ. ἐνταῦθα νῦν ὕβριζε, καὶ θεῶν γέρα
συλῶν, ἐφημέροισι προστίθει. τί σοι

minister of Jove's vengeance would, as he well knew, view rather with pleasure than pain.

73. ἢ μήν. These particles are mostly used in assertions confirmed by an oath, and always with a future verb. See v. 174.—ἢ μὴν—ἕξει. 943. ἢ μὴν—ἔσται. Aristoph. Σφηκ. 1323. ἢ μὴν σὺ δώσεις. Νεφ. 865. ἢ μὴν—ἀχθέσει. 1223. ἢ μὴν—δώσεις.

75. πόνῳ. Some Mss. give χρόνῳ. Which is the true reading, it is impossible to decide. Blomf. quotes Soph. Œd. C. 1341. βραχεῖ σὺν ὄγκῳ καὶ χρόνῳ. But Eurip. in Phœn. 726. has Θέλοιμ' ἄν· ἀλλὰ τοῦθ' δρῶ πολλοῦ πόνου.

79. μαλθακίζου. So Plaut. Bacchid. Ba. *Ah nimium ferus es.* Pl. *mihi sum.* Ba. *Mulacissandus es.*

81. στείχωμεν, ὡς κώλοισιν ἀμφίβληστρ' ἔχει. This is another of those apparently easy passages, which young readers of Greek fancy they can understand, and who consequently feel a thorough contempt for that person's intellect, who, starting a difficulty where none exists, first makes the giants and then kills them. The objections, to which this verse is exposed, are two-fold; one has reference to the idiom of the Greek language, the other to the economy of the play. 1. ἐνταῦθα never thus commences a speech, although it does begin a verse, pending a dialogue. 2. through the whole of this scene, Ηφ. no where willingly connects the mention of chains with that of the person of Prometheus. Better Mss. than those at present in existence probably exhibited the words of Æschylus thus: ΗΦ. Στείχωμεν. ΚΡ. ὃς κώλοισί γ' ἀμφίβληστρ' ἔχεις, Ἐνταῦθα νῦν ὕβριζε. In a manner not very dissimilar, Porson beautifully restored the words of Sophocles in Phil. 1402. by reading ΟΔ. Στείχωμεν· ΦΙΛ. ὦ γενναῖον εἰρηκὼς ἔπος· remembering, doubtless, the very remarkable passage in Eurip. Orest. 1593. ΟΡ. ἀφεῖσαι· ΦΡ. καλὸν ἔπος λέγεις τόδε: and Aristoph. Αν. 175. ὦ σκαιότατον εἰρηκὼς ἔπος.

83. ἐφημέροισι. By this name, says the Schol., were called little insects of the gnat-kind, which live in a closed cask, but die, when by the broaching of the cask they are exposed to the light. See Aristot. Nat. An. v. 19.

οἷοί τε θνητοὶ τῶνδ' ἀπαντλῆσαι πόνων;
ψευδωνύμως σὲ δαίμονες Προμηθέα 85
καλοῦσιν· αὐτὸν γάρ σε δεῖ προμηθίας,
ὅτῳ τρόπῳ τῆσδ' ἐκκυλισθήσῃ τύχης.
ΠΡ. Ὦ δῖος αἰθὴρ καὶ ταχύπτεροι πνοαί,

85. ψευδωνύμως—καλοῦσιν. Upon the subject of such play on names, the notes of Valckenaer, Phœn. 27. and 639. and of Elmsley, Bacch. 508. contain the principal passages to be found in the remains of the Greek stage: although neither of them has remarked that the earliest instances of a similar practice are furnished by Hom. Il. Z. 401. and X. 506. on the name of Astyanax, and in I. 562. on the name of Alcyone. The latter, however, may be an interpolation; and if the other be one also, it must be of very old date, as Plato in Cratyl. § 20. alludes to it distinctly. In the Odyssey, Σ. 6. there is one, not mentioned by Valckenaer, upon the name of Ἀρναῖος—τὸ γὰρ θέτο πότνια μήτηρ Ἐκ γενετῆς· Ἕρον δὲ νέοι κίκλησκον ἅπαντες, Οὕνεκ' ἀπάγγελλεσκε κιὼν, ὅτε πού τις ἀνώγοι. In the Bible many instances occur; but, as Valckenaer well observes, they cannot be understood by persons ignorant of the language in which the pun is first written. It cannot be translated.

86. προμηθίας. This was evidently the reading of Schol. B. χρεία ἐστι προμηθείας: from whom both Burges in Classical Journal, No. i. p. 31. and Elmsl. in Edinburg Rev. N. 33. p. 228. probably derived their emendation of the vulgate reading προμηθέως, which cannot possibly stand in a place like this, where with the name of the *person* must be mentioned the description of the *thing*, from which the appellation has been taken. The Schol. A. has χρεία σοὶ ἑτέρου Προμηθέως: as if at that period the name of Prometheus had passed into a proverb to denote a clever fellow, Hermann to wit, who in the Classical Journal, No. xliv. p. 406. objecting to this emendation, gives no reason for his disapproval of it. Garbitius not inelegantly remarks that Κρ. meant to tell Προμηθεὺς he ought to have been rather called Ἐπιμηθεὺς, by whose stupidity the fire-stealer was discovered, and the knave put into the stocks.

σε δεῖ προμηθίας. By comparing the notes of Valckenaer, Hipp. 23. Porson, Orest. 659. Elmsley, Med. 552. Matthiæ, Gr. Gr. § 385. it will be seen that Æsch. and Soph. write δεῖ σέ τινος or δεῖ σοί τινος: Eurip. always δεῖ σέ τινος: while Aristoph. writes δεῖ σοί τινος or omits the personal pronoun altogether. With regard to the words quoted by Herodian, p. 450. εὐρυχωρίας σε δεῖ, till we are better informed, it would be hazardous to attribute them, as Valckenaer does, to comedy.

87. τύχης. This is the reading of Rob. and of, doubtless, the Ms. Med. from which Robortellus got his transcript for the press. Ald. and the whole host of inferior Mss. give τέχνης, defended by Butler, Wunderlich in Observat. Crit. p. 111. and on second thoughts by Blomf. But τέχνης is merely an interpretation written under προμηθίας. The v. 479. quoted by Elmsley sets the question at rest: οὐκ ἔχω σόφισμ', ὅτῳ τῆς νῦν παρούσης πημονῆς ἀπαλλαγῶ: where σόφισμα corresponds to προμηθία, and πημονὴ to τύχη.

88. During the whole of the preceding scene, Prometheus preserves a stubborn silence. This was a favorite practice of Æschylus, as we learn from Aristoph. Βατραχ. 910. and carried to such a length, that in the case of his Niobe, the play was over before she opened her mouth. It must not, how-

ποταμῶν τε πηγαὶ, ποντίων τε κυμάτων
ἀνήριθμον γέλασμα, παμμῆτόρ τε γῆ, 90

ever, be understood, that Niobe was a mute person through the whole play; but that the whole *action*, δρᾶμα, of the piece, was completed before she spoke a word.

ὦ δῖος αἰθήρ. Amongst the ancients invocations were generally made to the three persons of the Trinity, who presided over heaven, earth, and sea. 'These they called,' says R. Nares, in the Classical Journal, No. 52. p. 404. 'the *tria corpora*, into which the whole was divided. See Lucret. 'Principio, maria, ac terras, cœlumque tuere.' Virgil, 'maria, ac terras, cœlumque profundum,' and 'Terrasque tractusque maris cœlumque profundum.' Ovid, 'Ante mare et terras et quod tegit omnia cœlum,' and 'Unaque erat facies, sidera, terra, fretum.' Manil. 'Infusumque Deum cœlo, terrisque, fretoque.' Terence, 'O cœlum, o terra, o maria Neptuni.'' But as the whole of the poetry of ancient Italy is little more than a Latin representation of Greek ideas, Nares did well to finish his quotations with a passage from Aristoph. Ὄρν. 701. γένετ' Οὐρανὸς Ὠκεανός τε καὶ Γῆ. To these three Prometheus has added Ἥλιος; and thus shown that the four elements were his gods, or rather the powers of matter, by which he became eventually superior to Jove himself. In the passage of Virgil, Æn. vii. 593. 'Multa deos *aurasque* pater testatus inanes,' Markl. conjectured *aras*, well knowing that a confusion of ideas would be introduced by uniting the conflicting creeds of two different sects; for while the orthodox prayed to god, the heterodox called on matter; as is distinctly proved by the Pseudo-Virgil, Cir. 407. where the *venti* and *auræ* are not joined to other gods, but are by themselves the sole deities prayed to. This passage Milton is thought to have had in view when writing Satan's splendid address to the Sun: 'Oh thou that in surpassing glory crown'd Look'st from thy sole dominion—and add thy name, Oh Sun, to tell thee how I hate thy beams.'

αἰθήρ. The difference between αἰθὴρ and ἀὴρ is, that αἰθὴρ means the *hot*, and ἀὴρ the *cold* air. Hence in Aristoph. Νεφελ. 616. Μὰ τὴν Ἀναπνοὴν, μὰ τὸ Χάος, μὰ τὸν Ἀέρα, it appears that Ἀναπνοὴ is there synonymous with Αἰθὴρ here. Animals inhale ἀέρα, exhale αἰθέρα.

90. γέλασμα. Literally *a smile*. Here *a ripple*, called by Homer ῥρῖξ: both of which words are united by Eurip. in Fragm. 208. Ἀκύματος δὲ πορθμὸς ἐν ῥρικῇ γελᾷ, while the position of the ripple on the water is correctly pointed out by Oppian, Hal. iv. 334. Κύματος ἀκροτάτοιο γέλως ὅθι χέρσον ἀμείβει. But it may be asked what connexion is there between *a ripple* and *a smile?* The fact is, the physical appearance of a *ripple* on the water is compared to the appearance of a *dimple* on the cheek; and as the dimple is the sign of delight, a similar idea is transferred to the ripple. In the other passages quoted by Blomf. respecting ἄσυχα καχλάσδοντος αἰγιαλοῖο, or where αἰγιαλὸς γελᾷ κύμασιν ἠρέμα κλύζομενος, or *undæ leni resonant clangore cachinni*, the similarity is in the *giggling* sounds made respectively by the shore kissed by the waves, and a maiden kissed by a man: while the *crepitu clangente cachinnat* is derived from the hoarse laugh of boisterous mirth. But in expressions similar to ὀδμῇ—Γαῖα—ἐγέλασσε καὶ ἁλμυρὸν οἶδμα θαλάσσης, in Hymn. Cerer. 14. γελᾷ—δώματα, in Theogon. Hesiod. 40. *rident æquora Ponti*, in Lucret. or in Chaucer, *And fiery Phœbus riseth up so bright, That all the orient laugheth at the sight*, the only idea meant to be conveyed is an expression of delight generally, in which smiles or laughter take no specific part. The last observation requisite to be made on the use of γελᾶν has

καὶ τὸν πανόπτην κύκλον ἡλίου καλῶ,
ἴδεσθέ μ᾽· οἷα πρὸς θεῶν πάσχω θεὸς,
δέρχθηθ᾽, οἵαις δ᾽ αἰκίαισιν
διακναιόμενος τὸν μυριετῆ
χρόνον ἀθλεύσω· τοιόνδ᾽ ὁ νέος 95
ταγὸς μακάρων ἐξεῦρ᾽ ἐπ᾽ ἐμοὶ
δεσμὸν ἀεικῆ.
φεῦ, φεῦ· τὸ παρὸν, τό τ᾽ ἐπερχόμενον
πῆμα στενάχω· πῇ πότε μόχθων
χρὴ τέρματα τῶνδ᾽ ἐπιτεῖλαι; 100

reference to the words of Sosicrates in Athen. xi. p. 474. A. Λεπτὴ δὲ κυρτοῖς ἐγγελῶσα κύμασιν Αὔρα, κόρη Ζεφύρωνος, where ἐγγελῶσα, *laughing at*, is quite unintelligible; not so, συγγελῶσα, *laughing with*: for thus both the wind and wave would be said *to laugh*. Had Gray a recollection of that passage, when writing, *Fair laughs the Morn and soft the Zephyrs blow*.

91. πανόπτην, *all-seeing*. Hom. Il. Γ. 277. Ἥλιος θ᾽ ὃς πάντ᾽ ἐφορᾷς καὶ πάντ᾽ ἐπακούεις Καὶ Ποταμοὶ καὶ Γαῖα, where, however, Jupiter and Pluto are also invoked.

92. θεὸς, δέρχθηθ᾽, οἵαις δ᾽ αἰκίαισιν. On account of the repetition of οἷα and οἵαις, the insertion of δ᾽ is almost necessary. See Elmsley, Heracl. 874. and Med. 1039.

94. μυριετῆ. According to the Scholiast, Æschylus in 'Prometheus the Fire-Bearer' said τρεῖς μυριάδας. Strabo, xi. p. 505. says 1000.

96. ταγὸς, *leader*. In Homer, Il. Ψ. 160. ταγοὶ has ᾰ short: in Attic Greek always long. See Dawes, Misc. Crit. p. 437. where Kidd quotes Eum. 296. Θρασὺς ταγοῦχος ὡς ἀνὴρ ἐπισκοπεῖ, and emends λοχάγος. But ταγοῦχος is compounded of ταγη-εχω not ταγος-εχω. Now ταγὴ has ᾰ short, derived from ἐνάγην: although ταγὴ has ᾱ long in Agam. 109. where Blomf. reads ταγόν. The word was peculiar to the north of Greece. Stanl. quotes Xenoph. Hellen. vi. 1. Sturz. Lex. Xenoph. gives five other examples.

98. φεῦ, φεῦ. This is the reading of the oldest Ms. and of six others. The vulgate αἴ αἴ introduces an hiatus never found in a regular system of anapæsts. The passages quoted by Seidler on Dochmiacs, p. 80, are nearly all illegitimate exceptions, says Elmsl. on Med. 1364. Baffled, however, by the stubborn instances in Soph. Œd. C. 139. 143. 170. 173. and 1759. he subsequently acquiesced in the doctrine, which denies the συνάφειαν of the anapæstic verse. And yet all those passages require but little skill to reduce them to the general rule; every one of which, be it observed, is faulty upon other and stronger grounds than those connected with the metre. One exception is, however, quoted by Hermann on Metr. p. 373. from Agam. 805. ἀγέλαστα πρόσωπα βιαζόμενοι, ὅστις, which, if sound, he says, would defend an hiatus in a regular system of anapæsts: but that it is not sound, is evident to a reader the least conversant with Greek. With regard to the other passage quoted by Hermann from Eum. 314. nothing but the desire of differing from Porson could have induced him to reject the certain emendation, Οὔτις ἐφέρπει μῆνις ἀφ᾽ ἡμῶν, and to dream about antistrophic anapæsts in the midst of regular systems.

100. τέρματα τῶνδ᾽. This reading,

καίτοι τί φημι; πάντα προὐξεπίσταμαι
σκεθρῶς τὰ μέλλοντ', οὐδέ μοι ποταίνιον
πῆμ' οὐδὲν ἥξει. τὴν πεπρωμένην δὲ χρὴ
αἶσαν φέρειν ὡς ῥᾷστα, γιγνώσκονθ', ὅτι
τὸ τῆς ἀνάγκης ἔστ' ἀδήριτον σθένος. 105
ἀλλ' οὔτε σιγᾶν, οὔτε μὴ σιγᾶν τύχας

supported by the fewest and most recent Mss., still keeps its place, although Elmsl. has shown that Æsch. always writes *τέρμα*, as applied to the *end* of Prometheus' punishment. Compare 183. *τῶνδε πόνων—τέρμα*: 257. *ἄθλου τέρμα*: 754. *τέρμα—μόχθων*: 1025. *τοιοῦδε μόχθου τέρμα*. Read, therefore, *τέρμονα*. In Eurip. Phœn. 1361. *τέρμονα-βίου*, the Mss. give, as here, *τέρμα*. Elmsl. conjectured *τέρμα τοιῶνδ'*: but *τοιῶνδ'* is something too much after the recent *τοιόνδ'—δεσμόν*. The common reading, however, says Elmsl., is defended by *ὡς ἂν τέρματ' ἐκμάθῃς ὁδοῦ* in v. 731. Quite the reverse. Allusion is there made to the *two extremes* (*τέρματα*) of Io's wanderings, both of which are detailed by Prometheus; while on the present occasion the question is about only the *extreme end*. Blomf. reads *τέρμα τι*. But the enclitic *τι* cannot be admitted in union with the interrogative *πῆ*.

ἐπιτεῖλαι, to appear. Hesych. Ἐπιτέλλει·—ἐπέρχεται. Suid. Ἐπιτείλας· ἀνατείλας. Both verbs are used astronomically. Ἀνατολὴ is said of the rising of the sun, *ἐπιτολὴ* of a star or constellation: the former is always seen first, when nearest the horizon; the latter are always seen first, when distant from the horizon. Hence *ἀντολὰς ἄστρων* in v. 466. is not quite correct, unless *ἄστρων* include also the idea of the sun.

101. *καίτοι τί φημί*. Soph. Œd. C. 732. *καίτοι τί φωνῶ*.

πάντα προὐξεπίσταμαι. Virgil, 'Omnia præcepi atque animo mecum ante peregi.'

102. *ποταίνιον*. Photius calls this a Doric, Gregorius an Ionic word, and both explain it by *πρόσφατος*, rendered by Blomf. *unexpected*. Say rather, *fresh*, or *new*. With regard to the derivation of the word, it seems to have some connexion with *προ-ταιν-l* which is found in Pseud-Eurip. Rhes. 523. for thus Hesych. Ποταίνιον· νέον, πρόσφατον· οἱ δὲ συνεγγύς. Lex. Cyrill. Πρόσφατον· ἀρτίως, πρὸ μικροῦ, νεωστὶ γεγενημένον. and Hesych. Προταίνιον· πρὸ μικροῦ, i. e. γεγενημένον. The word *ποταίνιος* exists thrice in Æschylus, and twice in Sophocles, and always means *fresh*.

103. *πεπρωμένην—αἶσαν*. The word *αἶσα* is generally omitted. *μοῖρα* is more frequently found united with *πεπρωμένη*.

104. *γιγνώσκονθ'*. Mœris says *γιγνώσκω* and *γίγνομαι* are the old Attic, Eustathius calls them recent forms. Although in general the older the dialect, the fuller it is of consonants, yet in Greece it was quite the reverse. The language of Homer, Hesiod, and Herodotus, abounds in vowels rather than consonants. Thucydides was, probably, the first, who introduced the latter form, partly to divest a prose style of a poetic appearance, and partly because in his Thracian expedition, his ear became less offended with the gutturals of the North, and thus Ἐβαρβάριζε χρόνιος ἂν ἐν βαρβάροις.

105. *ἀνάγκης—σθένος*. Eurip. Hel. 521. Δεινῆς ἀνάγκης οὐδὲν ἰσχύει πλέον. Ion. 1387. Τὰ γὰρ πεπρωμέν' οὐδ' ὑπερβαίην ποτ' ἄν.

106. *σιγᾶν*. Elmsl. in Præf. Œd. T. p. 8. was the first amongst modern critics to write *ᾶν* not *ᾷν* in the infi-

οἷόντε μοι τάσδ' ἐστί. θνητοῖς γὰρ γέρα
πορὼν, ἀνάγκαις ταῖσδ' ἐνέζευγμαι τάλας·
ναρθηκοπλήρωτον δὲ θηρῶμαι πυρὸς

nitive, upon the authority of Etymol. M. in Βοᾷ—τὸ δὲ Βοῶν καὶ Γελᾶν ἀπαρέμφατα οὐκ ἔχει τὸ ἰ προσγεγραμμένον.—ὅτι τὰ εἰς ῡ λήγοντα ῥήματα οὐδέποτε ἔχει πρὸ τοῦ ῡ τι ἀνεκφώνητον. The same doctrine has been likewise promulgated at length by Wolf, in *Literarische Analekten*, ii. The common form αἶν is supported by Macrobius [de Different. Græc. et Lat. Verb. p. 2760. Putsch. p. 742. ed. Zeun.] quoted by E. H. Barker in the same Journal, iii. p. 281. Analogy, however, demands the omission of the ἰ. For as ποι-ε-εν makes ποι-εῖν, and χρυσ-ο-εν makes χρυσ-οῦν, so τιμ-α-εν would make τιμ-ᾶν. Besides unless ᾶν had been one form, there would not have been the other form ῆν, as in πειν-ῆν, διψ-ῆν, ζῆν: since the ῆ is substituted only for ᾱ and not for αἱ.

σιγᾶν—μὴ σιγᾶν. Virgil, 'Eloquar an sileam?'

107. θνητοῖς γὰρ γέρα. Concerning the position of γὰρ and similar words in this part of the verse, see Porson, Præf. Hec. p. 32.

108. ἐνέζευγμαι. Thus Med. and the better Mss., the others ὑπέζευγμαι. But ὑπὸ would here convey the idea of yielding; not so, ἐν. Blomf. quotes ἐνέζευξας—ἐν πημοναῖς in 598.

109. Hesych. Ναρθηκοπλήρωτον δὲ θηρῶμαι πυρὸς πηγήν· τὴν ἐν νάρθηκι θησαυρισθεῖσαν, παρόσον τῇ νάρθηκι ἐχρῶντο πρὸς ἐκζωπυρήσεις τοῦ πυρὸς, ὅθεν καὶ τῷ Διονύσῳ οἰκείωσαν αὐτὸν, διά τε τὰς ἐν ταῖς θοίναις τῶν ᾀδῶν ἀφὰς καὶ διότι θερμός ἐστι φύσει ὁ οἶνος ἢ πυρώδης. Οἶνος τῷ πυρὶ ἴσον ἔχει μένος· Ἐρατοσθένης, in Athen. ii. p. 36. F. The sense is here, literally, *I hunt out the stolen fountain of fire filled by* (here *filling*) *the ferule.* Now what is the *ferule?* Is it the *cane* or *bamboo?* So it would seem from the epigram of Martial, *Incisæ nimium pueris, gratæque magistris, Clara Prometheo munere ligna sumus.* Yet how was it filled with fire, unless hollowed out? and how could the solid cane be scooped out, before the invention of necessary implements? Now that the νάρθηξ was hollow, we learn from Hesiod, Ἔργ. 52. ἐν κοίλῳ νάρθηκι, where Proclus describes the νάρθηξ as having pith within it, capable of keeping a fire alive. This plant, says Pliny, N. H. xiii. 22. is found the best in Egypt. But whether it is the same as the one mentioned by Turnefort, Voyage, &c. p. 290. and Walpole, Memoirs, &c. p. 284. we are not informed. From the allusion made by Hesychius to wine, it may be suspected that νάρθηξ is the English *elder* tree, from the berries of which a wine is still made, and whose pith, when dried, and steeped in phosphorus, becomes the German tinder. The story, then, of Prometheus stealing from heaven fire concealed in the pith of the elder-tree, and communicating it to man, is only a mythological representation of an historical fact; how, a being of superior intellect did, by means of the dried pith of the elder-tree, ignited by a spark obtained from striking two stones together, reveal to man the knowlege first of the physical phænomena of fire, and secondly of the metaphysical deductions of science, relative to the central fire of the universe, and of its connexion with all that is in the earth and out of it; of which man in his material and intellectual state was, as Protagoras said, the measure; and how, for such revelation of knowlege, hitherto confined to a college of religious and civil *elders*, over which ΙΑΩ, *Jove*, presided, Prometheus, like Æschylus

πηγὴν κλοπαίαν, ἥ, διδάσκαλος τέχνης 110
πάσης, βροτοῖς πέφηνε καὶ μέγας πόρος.
τοιῶνδε ποινὰς ἀπλακημάτων τίνω
ὑπαίθριος δεσμοῖσι πασσαλευτὸς ὤν.

ἆ ἆ, ἔα ἔα.
τίς ἀχὼ, τίς ὀδμὰ προσέπτα μ' ἀφεγγὴς, 115

himself for a similar revelation of the Eleusinian mysteries, was tortured for a time, though eventually liberated; and in this respect more fortunate than other martyrs in the cause of truth, whose immortal spirit, cribbed, cabined, and confined 'within the muddy vesture of decay,' has, while the body yielded up the ghost, felt truly πάντως ἐμέ γ' οὐ θανατώσεις, *Non omnis moriar.* What the mysterious νάρθηξ was intended to designate, and what the πηγὴ πυρὸς or σπέρμα πυρὸς, and what the box of Pandora, need not be unfolded here.

110. διδάσκαλος — τέχνης πάσης. Butl. quotes Xenoph. Ἀπομν. iv. 3. τὸ δὲ καὶ τὸ πῦρ πορίσαι ἡμῖν ἐπίκουρον μὲν ψύχους, ἐπίκουρον δὲ σκότους, σύνεργον δὲ πρὸς πᾶσαν τέχνην. So likewise Plutarch, ii p. 958. D. τέχνας δὲ πάσας ἀνεῦρε τὸ πῦρ.

111. καὶ μέγας πόρος, *and a great resource.* Plato, Protag. § 33. καὶ ἐκ τούτου (i. e. πυρὸς) εὐπορία μὲν ἀνθρώπῳ τοῦ βίου γίγνεται. But why μέγας? Read πέφην' ἐν ἠλυγαῖς πόρος, i. e. *resource in darkness.* Hesych. Ἠλυγή· σκιὰ—σκότος.

112. τοιῶνδε. This is the conjecture of Stanl. confirmed by four Mss. Prometheus had just mentioned the *fault*, but not the *punishment*. Compare τοιᾶσδ' ἁμαρτίας in v. 8. and τοιοῖσδ' ἐπ' αἰτιάμασιν in v. 263.

ἀμπλακημάτων. Burney, in Monthly Rev. Feb. 1796. p. 132. was the first to discuss the question about ἀπλάκημα and ἀμπλάκημα. Porson's favorite method of reasoning may here be applied. As some passages demand the rejection of μ, and none require its admission, it ought to be rejected always. Hermann, in Gr. Gramm. p. 18. rejects μ only on compulsion. For, says he, ἤπλακον and ἠπλάκημαι no where occur. Blomf. thinks ἀπλάκημα the more ancient, and therefore Æschylean form. 'Who shall decide, when doctors disagree?'

113. ὑπαίθριος. Blomf. would prefer ὑπαιθρίοις. Why so? Why not rather δεσμοῖς τε πασσαλευτὸς ὤν, as proposed by Burges in Class. Journ. No. i. p. 31. where τε is obtained from πε in πεπασσαλευμένος, the reading of Rob.

115. This is a bacchiac tetrameter, a measure which Hephæstio says is very rare, and of which only four instances are to be found in the whole remains of the Greek stage. See Gaisford's Hephæst. p. 332.

ὀδμά. This is the Ionic or old Attic form of ὀσμή. The theme is ὄζω, i. e. originally ὄδσ-ω or ὀσδ-ω, where some dropped the δ, others the σ.

προσέπτα. This form of the aor. 2. act. is peculiar to Æschylus: see v. 571. The other Greek writers use the aor. 2. med. Hence in Aristoph. Ἀχαρν. 865. instead of προσέπταν Elmsl. reads προσέπτανθ' with the Rav. Ms.

ὀδμὰ—ἀφεγγής. So Aristoph. Ὄρν. 1713. ὀσμὴ δ' ἀνωνόμαστος. With regard to ὀδμὴ, the ancients believed that the presence of a deity was known by an ineffably pleasant odor. Giacomell. quotes Eurip. Hipp. 1391. Ὦ θεῖον ὀδμῆς πνεῦμα, καὶ γὰρ ἐν κακοῖς Ὢν ἡσθόμην σοῦ. and Virgil, 'Ambrosiæque comæ divinum vertice

θεόσυτος, ἢ βρότειος, ἢ κεκραμένη;
ἵκετο τερμόνιον ἐπὶ πάγον
πόνων ἐμῶν θεωρὸς, ἢ τί δὴ θέλων;
ὁρᾶτε δεσμώτην με δύσποτμον θεὸν,
τὸν Διὸς ἐχθρὸν, τὸν πᾶσι θεοῖς 120
δι' ἀπεχθείας ἐλθόνθ', ὁπόσοι
τὴν Διὸς αὐλὴν εἰσοιχνεῦσιν,
διὰ τὴν λίαν φιλότητα βροτῶν.
φεῦ φεῦ· τί ποτ' αὖ κινάθισμα κλύω

odorem Spiravere.' Add Ovid, 'Manpit odor; posses scire fuisse deam.' In ridicule of this idea Plautus says in Amphitr. 'Olet homo quidam:' and just after, 'Vox mihi ad aures advolavit.'

116. κεκραμένη, *mixed*, i. e. *semideus*. Blomf. quotes Alexis in Grot. Excerp. p. 591. Οὐ θνητὸς οὐδ' ἀθάνατος, ἀλλ' ἔχων τινὰ Συγκρᾶσιν, and Eurip. Hel. 1151. θεὸς ἢ μὴ θεὸς ἢ τὸ μέσον.

117. τερμόνιον ἐπὶ πάγον. This can only mean *to the end of the rock*. But by comparing v. 1. it ought to mean, *to this rock, the end of the habitable world:* and by comparing the subsequent τί τόδ' αὖ κινάθισμα κλύω πέλας οἰωνῶν, it is plain that some mention must have been made here of the rustling of wings. Besides, θέλων has nothing, to which it can be united; or if it has, ὁρᾶτε cannot be addressed to persons not present to the speaker. There is something lost here. The difficulty in τερμόνιον—πάγον has not escaped the Scholiasts, one of whom says, τερμόνιον—ἐπειδὴ τέλος τῆς οἰκουμένης ὁ Καύκασος: the other, ἐπὶ τέλει τοῦ Ὠκεανοῦ ὁ Καύκασος.

119. θεόν. Instead of θεὸν, one Ms. gives θεῶν: another θεὸν, and a third θεῶν. Burges, on Eumen. 195. reads θέαν, and compares θέαμα δυσθέατον in v. 69. δυσκλεὴς θέα in v. 242. and Soph. El. 1465. Πάρεστ', ἰδόντι καὶ μάλ' ἄζηλος θέα.

121. δι' ἀπεχθείας ἐλθόνθ', *who has hated and still hates*. This double meaning well suits the indefinite time, ἐλθόνθ': otherwise a perfect would have been written.

122. τὴν Διὸς αὐλὴν occurs in Hom. Οδ. Δ. 74. and Eurip. Hipp. 68. where Valck. quotes from the Pseudo-Platon. Axioch. βασίλεια Πλούτωνος—οὐχ ἥττω τῆς τοῦ Διὸς αὐλῆς.

εἰσοιχνεῦσιν. The antiquity of this reading is proved by Hesych. Εἰσοιχνεῦσιν· εἰσπορεύονται καὶ [Οδ. Ι. 120.] ἐνεδρεύουσι, corresponding to the Homeric ἐξοιχνεῦσι in Ιλ. Ι. 384. Elmsl. prefers εἰσοιχνοῦσιν, because in tragedy are found οἰχνῶ, οἰχνεῖ, οἰχνεῖν and διοιχνεῖ: although, as he says, examples of the other form are also to be met with, in Med. 423. ὑμνεῦσαι: in Trach. 647. σεῦται: and in Prom. 646. πολεύμεναι. Who can say what Æschylus wrote?

123. In λίαν the ι is common. Pors. Præf. Hec. p. xvi.

βροτῶν. Should any Ms. give βροτοῖς, it ought to be preferred—*friendship for men*. Schol. ἀγάπην — εἰς τοὺς βροτούς.

124. τί ποτ'. Although ποτ' can follow τί, here τόδ' is required. *What is this?*

κινάθισμα, *light noise*. Blomf. derives it from κιναθίζω, which is explained by Hesych. μινυρίζω and κινέω. But κινέω can form no part of κιναθίζω, as κιν-έω and all its compounds are invariably long. Hesych.

πέλας οἰωνῶν, αἰθὴρ δ' ἐλαφραῖς 125
πτερύγων ῥιπαῖς ὑποσυρίζει;
πᾶν μοι φοβερὸν τὸ προσέρπον.

ΧΟ. μηδὲν φοβηθῇς· φιλία στρ. α'.
γὰρ ἥδε τάξις, πτερύγων
θοαῖς ἁμίλλαις προσέβα 130
τόνδε πάγον, πατρῴας
μόγις παρειποῦσα φρένας·
κραιπνοφόροι δέ μ' ἔπεμψαν αὖραι·
κτύπου γὰρ ἀχὼ χάλυβος
διῆξεν ἄντρων μυχόν, ἐκ δ' 135
ἔπληξέ μου
τὰν θεμερῶπιν αἰδῶ·

has Κινάθισμα· κίνημα πλήθους παραγώγως (q. παραχώδους) ἐξ οὗ πλῆθος παραγίνεσθαι ὑπακούεται. But for this direct gloss, one might expect some word like κανάχημα.

127. πᾶν μοι φοβερὸν τὸ προσέρπον. This alludes to the approach of the eagle, which Prometheus knew would be sent to feed on his liver, although he did not know the exact moment, when it would make its appearance.

128. This Chorus affords ample proof, that the usual meaning given to strophe and antistrophe is quite nonsensical. For it is manifest, that the Chorus did not dance round an altar and back again; because, first, there was no altar; and, if that be not a sufficient reason, it is clear, secondly, that they did not dance at all, being, during the whole period of this song, and for a long time after, on wing, as appears from the words of Prometheus, inviting them to descend to earth, πεδοῖ δὲ βᾶσαι in v. 280. By στροφὴ was meant simply *a strain*, in which there was a *change* of measure, *ad libitum*, to which the ἀντι-στροφὴ was the *counter-strain*. In this Chorus the harmonious arrangement of Burney has been of course adopted.

132. μόγις παρειποῦσα, *with difficulty persuading*. Why with difficulty? Was Ocean, like Pluto, 'inexorabile numen?' Away with such nonsense. Read λόγοις, and compare the Pseudo-Pythagor. Χρυσ. Ἐπ. 24. Μηδεὶς μήτε λόγῳ σε παρείπῃ μήτε τι ἔργῳ.

135. διῆξεν, *rushed through*. Boissonade labors hard in support of διῆξεν, *came through*. But ἥκω has no aor. 1. If, however, he will be content with διῆκεν, we will present him with it from one Ms. in return for the passage quoted from Pseudo-Platon. Axioch. p. 364. A. διῆξε φωνὴ βοῶντος: to which may be added Iph. A. 426. διῆξε φήμη.

137. θεμερῶπιν, *demure-looking*. This one word means the same as θεμένη—ἔραζε—ὦπα: which Terence has expressed by *terram intuens modeste*, and Musæus, 160. by Παρθενικὴ—ἐπὶ χθόνα πῆξεν ὀπωπὴν Αἰδοῖ ἐρευθριόωσαν. Coluth. 296. Ἔννεπ' ἐρευθριόωσα δ' ἐπὶ χθόνα πῆξεν ὀπωπήν. Lucian, Dialog. Marin. xv. τὴν Εὐρώπην—ἐρευθριῶσαν καὶ κάτω ὁρῶσαν. Plato, Alcib. II. εἰς γῆν βλέπε ὥς τι συννοούμενος. Aristænet I. 15 εἰς γῆν ἑώρας τὸ πρῶτον ὥσπερ τι συνεννοουμένη: of which attitude the fir

σύθην δ' ἀπέδιλος ὄχῳ πτερωτῷ.
ΠΡ. αἴ, αἴ, αἴ, αἴ,
τῆς πολυτέκνου Τηθύος ἔκγονα, 140
τοῦ περὶ πᾶσάν θ' εἱλισσομένου

idea is given by Homer, Ιλ. Γ. 217. Ὀδυσσεὺς Στάσκεν—κατὰ χθονὸς ὄμματα πήξας: imitated by some poet, whose words are preserved by Hesych. Πτήξαντ' εἰς τοὔδαφος ὄψιν· εἰς γῆν καταβαλόντα: and by Apoll. Rhod. iii. 1022. κατ' οὔδεος ὄμματ' ἔρειδον Αἰδόμενοι: whom Ovid follows: 'pudore Hæsit, in opposita lumina fixus humo.' Hence in Hesych. Θεμερῶπις· ἐράσμια ἀγχόνη, we ought to read, ἔραζε ὄμμα αἰσχύνῃ [θεμένη].

138. ἀπέδιλος, *without shoes*, a sign of haste. Stanl. and Blomf. quote numerous instances where ἀσάνδαλος, ἄβλαυτος, and ἀνυπόδητος are thus used. Horace, *fugiendum est pede nudo*, and Tibull. *nudato curre pede*, follow the γυμνοῖσι πόδεσσι θέεν of Apollon. Rh. i. 43.

ὄχῳ πτερωτῷ. The Schol. properly says ταῖς πτέρυξιν, αἷς ἐποχοῦνται οἱ ἱππάμενοι. Schutz understands it a *winged chariot*; but he does not say whether each of the Chorus came in her own car, or whether the whole were stowed into one carriage. Besides, a car is seldom, in Greek mythology, given to the minor deities; and least of all *a winged car*, which, as appears from Plato, Phædr. § 56. belonged to Jove alone, or to his messenger Iris, as in Aristoph. Ὄρν. 1202. where it is compared to a bark; the other gods had, like the sun, a four, or the moon, a two-horse chariot; while Venus was drawn by her sparrows. See Sapph. Fragm. i. But by adopting the Scholiast's explanation, the Chorus, by having their wings ever ready, are enabled, like lady-birds, to fly away home, during the bustle of the last scene, 'Unhurt amidst the war of elements, The wreck of matter, and the crash of worlds.'

140. πολυτέκνου — ἔκγονα. The daughters of Ocean were 3000, says Apollodorus; Euripides, however, attributes to Nereus only 50. See Iph. A. 1056. Iph. T. 274. 427. Androm. 1268. and Ion. 1081. Propertius doubles the number, 'O *centum* æquoreæ Nereo genitore puellæ.' The Greek tragedian is probably right. In that 50 was included the mystery of the multiple of 5 × 10, both holy numbers. Hence Hecuba was said to have 50 children, male and female, Ægyptus 50 boys, and Danaus 50 girls.

141. περὶ πᾶσάν θ' εἱλισσομένου χθόνα. Stanl. quotes an Orphic fragment, Ὠκεανοῖο, Ὃς γαῖαν δίνῃσι περιτρέχει ἀμφιελίξας, and Catull. 'Oceanusque mari totum qui amplectitur orbem.' Add Eurip. Orest. 1371. Ὠκεανὸς — ἀγκάλαις ἑλίσσων κυκλεῖ χθόνα. That such is the fact is now well known. How did the ancients know it also? Had they circumnavigated the globe? or did they prove theoretically that the solid parts of the earth must be surrounded by water, to prevent the particles from separating through the agency of the central fire?

εἱλισσομένου. The tragic writers used indiscriminately ἑλίσσω or εἱλίσσω. This licence, or custom rather, does not apply to the use of εἰν for ἐν either in or out of composition. See Porson, Phœn. 3.

τοῦ περὶ πᾶσάν θ'. This conjunction copulative is sadly out of its place. It ought to follow τοῦ. Another instance of such dislocation will scarcely be found. The passages quoted by Elmsl. on Iph. T. 199. in Mus. Crit. N. vi. p. 282. are not in point; for there, as Elmsl. himself remarks, τε or καὶ follows immediately in the next

χθόν' ἀκοιμήτῳ ῥεύματι παῖδες
πατρὸς Ὠκεανοῦ, δέρχθητέ μ', ἴδεσθ'
οἴῳ δεσμῷ προσπορπατὸς
τῆσδε φάραγγος σκοπέλοις ἐν ἄκροις 145
φρουρὰν ἄζηλον ὀχήσω.

ΧΟ. λεύσσω, Προμηθεῦ· φοβερὰ δ' ἀντιστρ. α'.
ἐμοῖσιν ὄσσοις ὀμίχλη
προσῆξε πλήρης δακρύων,
σὸν δέμας εἰσιδούσα 150
πέτρᾳ προσαυαινόμενον

member of the sentence. In Med. 735. Ὄμνυμι Γαῖαν λαμπρὸν Ἡλίου τε φῶς, Porson has properly edited Ἡλίου θ' ἁγνὸν σέβας: from which came σέλας and φάος, while from ἁγνὸν came λαμπρὸν, all interpretations merely.

142. παῖδες. This repetition of παῖδες after ἔκγονα is almost necessary on account of the intervening words. Not so, in the passages quoted as parallel pleonasms from Iph. T. 239. Ἀγαμέμνονος παῖ καὶ Κλυταιμνήστρας τέκος. Hipp. 10. Ὁ γάρ με Θησέως παῖς, Ἀμάζονος τέκος: both of which Burges, in Classical Journal, No. ix. p. 197. has corrected by reading τε κἀκ— and κἀπ'. The other examples are not in point: for in Alcest. 512. ἀφ' αἵματος, and in Antig. 115. νύμφας ἄγαλμα, are expressions, which do not of necessity mean *offspring*. The periphrasis does away with the tautology.

143. δέρχθητέ μ', ἴδεσθ' οἴῳ. This is the conjecture of Burges in Classical Journ. No. i. p. 31. which Elmsl. approves and confirms by v. 92. Ἴδεσθέ μ', οἷα— and the concluding verse of the play, Ἔσορᾷς μ', ὡς—. Turn. has δέρχθητ', ἐσίδεσθ'. But the pronoun, which is found in every Ms. can scarcely be dispensed with. The Schol. has Ἴδετέ με οἴῳ δεσμῷ.

147. φοβερά. This word is improperly introduced here: tears proceed not from fear, but pity. What Æschylus wrote is quite uncertain: he did not write φοβερά: perhaps, θολερὰ, *turbid*. See v. 586. The Schol. in this difficulty, says, ἃ πάσχεις φοβερὰ, εἰσῆλθε δέ. But φοβερᾶ the metre will not admit of.

150. εἰσιδούσᾳ. This or εἰσιδούσῃ is found in all the editions, in defiance of the syntax. For on what does εἰσιδούσᾳ depend? The Schol. B. and two Mss. read εἰσιδοῦσι i. e. ὄσσοις. But if that were the original reading, whence came εἰσιδούσῃ or -ᾳ? Burges, in Classical Journal, No. x. p. 308. reads εἰσιδούσης, i. e. ὄσσοις ἐμοῦ εἰσιδούσης. This construction, although a very common one, is sure to produce an error. In Phœn. 390. πλήμονος φυγὰς ἐμὰς is the conjecture of Markland, supported by the excellent Ms. Harl. 6300. whose reading has been here neglected by Porson. For numerous instances of this syntax, where a genitive is used, agreeing with the primitive pronoun understood in the preceding possessive, see Valckenaer on Phœn. 1518. and Matthiæ, Gr. Gr. § 466. who quotes from Cicero, *nomen meum absentis*. So Horace, *mea scripta —recitare timentis*. Valck. says this construction is generally found in the genitive; he might have said, it is not found in any other case.

151. πέτρᾳ. This is the reading

τᾷδ' ἀδαμαντοδέτοισι λύμαις·
νέοι γὰρ οἰακονόμοι
κρατοῦσ' Ὀλύμπου· νεοχμοῖς
δὲ δὴ νόμοις 155
Ζεὺς ἀθέτως κρατύνει,
τὰ πρὶν δὲ πελώρια νῦν ἀϊστοῖ.
ΠΡ. εἰ γάρ μ' ὑπὸ γῆν νέρθεν θ' Ἅιδου
τοῦ νεκροδέγμονος εἰς ἀπέραντον
Τάρταρον ἧκεν, δεσμοῖς ἀλύτοις 160
ἀγρίως πελάσας, ὡς μήποτε θεὸς,

the principal Mss. Whence Burges in Class. Journ. No. i. p. 31. πέτρᾳ — τῇδ', and so Elmsl. who quotes 1004. τῇδε πέτρᾳ, and might have added 31. τήνδε πέτραν, and more appositely 20. Προσπασσαλεύσω τῷδ' ἀπανθρώπῳ πάγῳ· where, as here, the dative is governed by πρὸς in composition. The reading ταῖσδ' first appeared in Steph. by a mere mistake. The Ms. collated by Victorius probably gave, like the other Mss., ταῖς: at least, ταῖς is in Ms. Φ, which is either the identical Ms. Med. used by Victorius or a transcript from it.

154. νεοχμοῖς. *And Jove unjustly rules with new-made laws.* This open declaration of their sentiments is little suited to the very persons who find fault with the free language of Prometheus in v. 186. ἄγαν δ' ἐλευθεροστομεῖς.

156. ἀθέτως. Here, as in v. 2. we are indebted to Hesych. (Ἀθέτως· ἀθέσμως, οὐ συγκατατεθειμένως· Αἰσχύλος Προμηθεῖ Δεσμώτῃ) not only for the true reading, but for the indication of the origin of the incorrect one, ἀθέσμως, as pointed out by Bentl. in Epist. Mill. p. 66. thus, ἀθετως.

160. ἀλύτοις. Blomf. quotes from Porphyry, δεσμοῖς ἀλύτοις ἀνάγκης. Æschylus ἀλύτοις is necessary to w the difference between the wished for and his present situation, from which Prometheus knew he would be ultimately released.

161. ἀγρίως πελάσας. *Savagely causing me to approach the indissoluble chains.* Was Æschylus so bound by the chains of the measure, as not to be able to release his mind from the expression of so weak a sentiment Did he not write ποδίσας instead of πελάσας? Xenophon twice uses πεποδισμένοι, *tied by the feet*, as applied to horses. The more common form is ἐμποδίζω. Æschylus has, however, πεποδισμένον in v. 565.

ὡς μήποτε θεὸς μήτε τις ἄλλος. Elmsl. well observes that ἄλλος, thus opposed to θεὸς, can mean only *man*; but that it would be absurd to suppose men would take delight in the sufferings of Prometheus, the benefactor of man. Now though men neither did nor would so conduct themselves, yet there are two, not men, who seem, if not to delight in, at least, not to condole with, the fate of the crucified son of Iapetus; and as one of these personages exhibits his apathy, and the other his loquacity, it is probable that Æschylus wrote ὡς μήτ' ἀπαθὴς μήτε λαλός τις: where ἀπαθὴς alludes to Κράτος and λαλὸς to Ἑρμῆς, whose appearance Prometheus thus anticipates.

μήτε τις ἄλλος τοῖσδ' ἐπεγήθει·
νῦν δ' αἰθέριον κήνυγμ' ὁ τάλας
ἐχθροῖς ἐπίχαρμα πέπονθα.

ΧΟ. τίς ὧδε τλησικάρδιος στρ. β'. 165

163. κήνυγμα. Here again Hesych. has done Æschylus good service by preserving the tragic gloss, Κήνυγμα· τὸ κένον τοῦ σώματος, οἷον σκιὰ καὶ εἴδωλον, φάντασμα ἀσθενὲς καὶ ἀχρεῖον. The common reading, κίνυγμα, *a thing to be moved*, cannot be applied to Prometheus, *fixed* to a rock. Milton's *sport of racking whirlwinds* is derived from ἐπίχαρμα or the Horatian *Ventis ludibrium*. The superiority of this reading was first advocated by Pauw, and of course rejected by Heath, who did not understand how Prometheus could be called *the shadow of a shade*. He ought, however, to have remembered, that as the actors wore masks, suited to their character, the very appearance of Prometheus worn down to a skeleton (see v. 277. κατισχνανεῖσθαι) would sufficiently explain those words; precisely as in Eurip. Phœn. 1559. the words αἰθέρος ἀφανὲς εἴδωλον, spoken of Œdipus, become perfectly intelligible, though said of a living person, as soon as the person appears and is compared with the description. H. Steph. states that κήνυγμα is found in *some books*: he probably meant the edition of Turnebus, whose name he studiously omitted. The Schol. likewise read κήνυγμα, for he explains it by ὥσπερ εἴδωλον κρέμαμαι; and so, perhaps, Eustath. Ιλ. Δ. p. 472=360.

ὁ τάλας. Elmsl. wishes to expunge ὁ. The article certainly has no particular force; and yet, on account of the two neuter nouns κήνυγμα and ἐπίχαρμα, it serves to point out the nominative masculine. Still if Mss. were to give ἀγελαστ' in place of ὁ τάλας, it would be an improvement.

164. ἐπίχαρμα.—Blomf. quotes appositely Theognid. 1103. Οἴμοι ἐγὼ δειλὸς, καὶ δὴ κατάχαρμα μὲν ἐχθροῖς. Eurip. Herc. F. 458. πολεμίοις — Ὕβρισμα κἀπίχαρμα. Theocrit. Id. ii. 20. καὶ τὶν ἐπίχαρμα τέτυγμαι. Two Mss. give ἐπιχάρματα, which is merely the union of two readings τα ἐπίχαρμα: of which one, ἐπίχαρτα, is due to the gloss-writer. Hence young scholars may learn, how the text of ancient authors has been altered by the mixture of the text and gloss. With regard to the word ἐπίχαρμα, Pollux, iii. 101. says, τὸ παρὰ Ποσειδίππῳ ἐπίχαρμα, πονηρόν. But as the passage of Posidippus does not exist, it is impossible to say how far this censure is correct or not. From the instances quoted above, it would seem that the objection was taken, not against the word, but its application.

165. τλησικάρδιος. *Hard-hearted*. So the context requires; but τλησικάρδιος can mean only *patient in heart*. The expression, *who shutteth up his bowels of compassion*, conveys the idea of the words originally written: Τίς δδ' ἔκλησε καρδίας Θυρῶνα; τῷ τάδ' ἐπιχαρῇ; where a *door* is given to the *heart*, as, in Callimachus, to the *ears*: Φθέγξομαι, οἷς θέμις· ὠσὶ θύρας ἐπιθέσθε βέβηλοι: as quoted by Galen, τοῖς ὠσὶν ἐπιθέσθαι θύρας τοὺς βεβήλους κελεύουσιν; while Dionys. Halic. Περὶ Σύνθεσ. p. 380. has θύρας ἐπιθέσθαι ταῖς ἀκοαῖς τοὺς βεβήλους, and Plato in Sympos. p. 218. B. πύλας πάνυ μεγάλας ἐν τοῖς ὠσὶν ἐπιθέσθε. In English we say *open-hearted* by a similar metaphor. As three persons are alluded to in the speech of Prometheus, θεὸς, ἄλλος, and ἐχθροῖς, so likewise in the reply of the Chorus three persons ought to be spoken of. But such niceties of thought have been here obliterated by wilful interpolations and accidental errors.

θεῶν, ὅτῳ τάδ' ἐπιχαρῆ;
τίς οὐ συνασχαλᾷ κακοῖς
τεοῖσι, δίχα γε Διός; ὁ δ' ἐπικότως ἀεὶ
θέμενος ἄγναμπτον νόον,
δάμναται οὐρανίαν 170
γένναν· οὐδὲ λήξει
πρὶν ἂν ἢ κορέσῃ κέαρ, ἢ παλάμᾳ
τινὶ τὰν δυσάλωτον ἕλῃ τις ἀρχάν.
ΠΡ. ἦ μὴν ἔτ' ἐμοῦ, καίπερ κρατεραῖς
ἐν γυιοπέδαις αἰκιζόμενος, 175
χρείαν ἕξει μακάρων πρύτανις,
δεῖξαι τὸ νέον βούλευμ, ὑφ' ὅτου
σκῆπτρον τιμάς τ' ἀποσυλᾶται.
καί μ' οὔτε μελιγλώσσοις πειθοῦς

168. τεοῖσι. This form is very uncommon in tragedy. It occurs only in Heracl. 911. Antig. 624. Iph. A. 1530. but there Mss. γ' ἐὸν—. In the present case, the sense requires τοιοῖσδε, *so great*—an idea not conveyed by τεοῖσι, *thine*; for those might be *small*. This whole passage has been interpolated from v. 250. Σιδηρόφρων—δοσις—σοῖσιν οὐ συνασχαλᾷ μόχθοις. Although Æschylus repeats certain forms of expression in the same play, he never repeats the same idea; or, if he does, the words are not the same.

ἐπικότως ἀεὶ, *ever passionate*. Porson, Phœn. 1422. quotes Hec. 839. παντοιοῦ κακῶς ἀεὶ: Aristoph. Εἰρ. 397. διαπαντὸς ἀεὶ: and ἐνδελεχῶς ἀεὶ from Menander: to which may be added ἀσκελὲς ἀεὶ Οδ. Α. 68. and κότον ἐμμενὲς ἀεὶ Ιλ. Ν. 517.

169. θέμενος ἄγναμπτον νόον, *having laid down for himself an inflexible determination*. So Homer ἄγριον θέτο θυμὸν: and Οὐ γάρ τ' αἶψα θεῶν τρέπεται νόος αἰὲν ἐόντων. Alcæus and Theognis καθαρὸν θεμένη νόον: Apollon. Rhod. θεμένη κακὸν νόον.

173. ἕλῃ τις ἀρχάν. The Chorus had probably heard a rumour, that Jove would lose his empire.

175. Instead of αἰκιζομένου, Wakefield, Silv. Crit. i. p. 91. obtained αἰκιζόμενος from the Schol. καίτοι αἰκιζόμενός με. In 203. 235. 264. the same verb occurs, but never in a passive sense; and so in Orest. 388. and Med. 1130. Sophocles uses both αἰκίζω and αἰκίζομαι actively. See Thom. M. Αἰκίζομαι.

176. πρύτανις, *president* of the council.

178. ἀποσυλᾶται. The present is here put for the future. In narrations such confusion of tenses is chiefly to be found, and there the change is from the past to the present.

179. καί μ' οὔτε. So Porson, where οὔτε is followed by τε οὐ. Blomf. quotes Hipp. 304. οὔτε γὰρ τότε—νῦν τ' οὐ—. Antig. 763. οὔθ' ἡδ'—σύ τ' οὐδαμᾶ. The other passage in Hec. 1212. Σύ δ', οὐδὲ νῦν—ἔχων δὲ is not in point; for there οὐδὲ νῦν means *not even now*, and not *neither now*. Porson, Orest. 285. Εἰ μήτ' ἐκεῖνος—Ἐγώ θ' ὁ τλήμων, might have quoted Trach. 143. Μήτ' ἐκμάθοις—νῦν τ', as read in Ms. Harl. instead of νῦν δ'. Compare v. 252. ἐγὼ γὰρ οὔτ' ἂν

ἐπαοιδαῖσιν θέλξει, στερεάς τ' 180
οὔ ποτ' ἀπειλὰς πτήξας, τόδ' ἐγὼ
καταμηνύσω, πρὶν ἂν ἐξ ἀγρίων
δεσμῶν χαλάσῃ, ποινάς τε τίνειν
τῆσδ' αἰκίας ἐθελήσῃ.

ΧΟ. σὺ μὲν θρασύς τε κἂν πικραῖς ἀντιστρ. β'. 185
δύαισιν οὐδὲν ὑποχαλᾷς,
ἄγαν δ' ἐλευθεροστομεῖς.
ἐμὰς δὲ φρένας ἐρέθισε διάτορος φόβος,
δέδια δ' ἀμφί σαῖς τύχαις,
πᾶ πότε τῶνδε πόνων 190
χρή σε τέρμα κέλσαντ'
ἐσιδεῖν; ἀκίχητα γὰρ ἤθεα, καὶ
κέαρ ἀπαράμυθον ἔχει Κρόνου παῖς.

εἰσιδεῖν—εἰσιδοῦσά τ': and 268. οὔτ' ἐμοὶ—σοί τ' ἄλγος.

μελιγλώσσοις. 'So Aristoph. Ὀρν. μελιγλώσσων ἐπέων. Pindar, μελιγαρύας ὕμνους and ἀοίδας μελιφθόγγους. Homer, μελίγηρυν ὄπα, and, more appositely, Τοῦ γὰρ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδή.' Stanl. Pope's translation, 'And while persuasion on his accents hung, *These words like honey melted from his tongue*,' is worthy of 'the old blind man of Scio's isle.'

181. ἀπειλὰς πτήξας. This is a solitary instance of πτήσσω with an accusative. Read οὐ κατ'—. In Eurip. Ion. 1280. οὐ βωμὸν ἔπτηξεν θεοῦ, Scaliger conjectured ἢ. Read ἐς.

184. αἰκίας. Elmsl. on Med. 608. says there are two forms of substantives derived from adjectives in -ης, one ending in -εία, and the other in -ία, to be written with or without the diphthong, it is presumed, according to the measure. But if ι in other words before a vowel is doubtful, why not reject the diphthong altogether? All such questions, however, are of really little importance. The meaning, and not the orthography, is what we want to know.

186. ὑποχαλᾷς. So two Mss. In the vulgate ἐπιχαλᾷς, the preposition ἐπὶ is not suited, like ὑπὸ, to the idea of submission. Compare Orest. 607. θρασύνῃ κοὐχ ὑποστέλλῃ λόγον.

188. ἐρέθισε. So Turneb. The augment is omitted on account of the metre.

189. δέδια δ'. This is the emendation of Porson to preserve the metre; and so the Ms. of Triclinius, probably from that critic's own conjecture. The vulgate γὰρ is frequently confounded with δὲ in Mss. See Porson, Orest. 779.

191. κέλσαντα, *having grounded*. Κέλλω, or Ὀκέλλω, is literally *I run the keel aground*: then simply *I drive* or *push*, transitively: and then intransitively, *I arrive*, *having*, as it were, *grounded*.

193. ἀπαράμυθον. Such words as ἀθάνατος, ἀκάματος, ἀπόλεμος, have the first syllable long by a poetic licence; otherwise they would be excluded from many kinds of verse. Porson indeed on Med. 139. says that

ΠΡ. οἶδ' ὅτι τραχὺς καὶ παρ' ἑαυτῷ
τὸ δίκαιον ἔχων Ζεύς· ἀλλ' ἔμπας οἴω 195
μαλακογνώμων
ἔσται ποθ', ὅταν ταύτῃ ῥαισθῇ,
τὴν δ' ἀτέραμνον στορέσας ὀργὴν,
εἰς ἀρθμὸν ἐμοὶ καὶ φιλότητα
σπεύδων σπεύδοντί ποθ' ἥξει. 200
ΧΟ. πάντ' ἐκκάλυψον καὶ γέγων' ἡμῖν λόγον,

ἀθάνατος has always the first syllable long: yet not a single passage is found in tragedy to support this assertion, except the fragment quoted by Phalaris, Epist. 51. Θνητοὺς γὰρ ὄντας ἀθάνατον ὀργὴν ἔχειν, ὡς φασί τινες, οὐ προσήκει. But there, as Lennep well remarked, is an allusion to the Ἀθάνατον ὀργὴν μὴ φύλασσε θνητὸς ὢν of Euripides, and not, as Porson supposed, another dramatic fragment. Of the other passages, quoted by Elmsl. on Aristoph. Ἀχαρν. 47. none are of a decisive kind; and one even is manifestly corrupt, Τῆς ἀθανασίας κρεῖττον οὐδὲν εὔχεται, corrected by Brunck into τῆς εὐθανασίας: a conjecture confirmed by a Ms. and beautifully illustrated by the words of Suetonius: 'Defecit, sortitus exitum facilem, et qualem semper optaverat. Nam fere quoties audisset cito ac nullo cruciatu defunctum quempiam, sibi et suis εὐθανασίαν similem (hoc enim et verbo uti solebat) precabatur.' In the fragment of Amphis, Πῶνε παῖζε· θνητὸς ὁ βίος· ὀλίγος οὐπὶ γῆς χρόνος· Ἀθάνατος δ' ὁ θάνατός ἐστιν, ἢν ἅπαξ τις ἀποθάνῃ, the δ' is almost necessary, on account of the antithesis in θνητός.

194. παρ' ἑαυτῷ τὸ δίκαιον ἔχων, *keeping justice to himself*, i. e. *not imparting it to others*; and therefore acting the tyrant, who, as Euripides says, in Suppl. 441. κρατεῖ γ' εἷς, τὸν νόμον κεκτημένος παρ' αὐτὸς αὐτῷ: where Markland quotes Demosthen. in Aristocrat. p. 288. ᾤετο δεῖν καὶ τῶν νόμων ἴσον μετέχειν πάντων ὁ θεὶς αὐτόν. Casaubon here refers to Dion. p. 268. ἔχειν παρ' ἑαυτῷ τὸ δίκαιον, the very words of Æschylus, to which Lucian alludes in Piscator, τὸ δίκαιον ἐν τῇ χειρὶ τιθεμένων, and Sext. Empiric. in Mathem. ii. 31. ἕκαστος ἐν χειρὶ τὸ δίκαιον εἶχε.

195. ἀλλ' ἔμπας οἴω. The strange word οἴω has been violently expelled by Brunck, as redundant; who neglects, however, to state how it came here. Butler, after quoting Hesych. Ἔμπα δὲ—ἀλλ' οὖν, asks if οἴω does not there lie hid? Wellaver supposes οἴω to point to a lacuna. Æschylus, perhaps, wrote πάλιν, οἷς ὡς, μαλακογνώμων, where Prometheus would sneeringly allude to the form of a *lamb*, assumed by Jupiter, when closely pressed in the war of the giants.

197. ταύτῃ, *in this way*. In *what* way? Does Prometheus here insinuate that Jupiter was doomed, like the speaker himself, to be in bonds? Besides, if *broken down*, by what power? Read ὅτ' ἂν γ' Ἄτῃ ῥαισθῇ. See Homer's description of Ἄτη in Il. T. 94.

198. στορέσας ὀργὴν, *smoothing down anger*. So Eurip. Heracl. 702. λῆμα—στόρνυσι χρόνος. Ælian. θυμὸν κατεστόρεσε: Tacitus 'stratis odiis.' Thucyd. vi. 18. στορέσωμεν τὸ φρόνημα, uses probably the very words of Alcibiades: for that is the meaning of the Schol. κατ' Ἀλκιβιάδην φησίν.

201. πάντ' ἐκκάλυψον. Schutz very properly finds fault with the abrupt

ποίῳ λαβὼν σ' ὁ Ζεὺς ἐπ' αἰτιάματι
οὕτως ἀτίμως καὶ πικρῶς αἰκίζεται·
δίδαξον ἡμᾶς, εἴ τι μὴ βλάπτει λόγῳ.
ΠΡ. ἀλγεινὰ μέν μοι καὶ λέγειν ἐστὶν τάδε, 205
ἄλγος δὲ σιγᾶν, πανταχῇ δὲ δύσποτμα.
ἐπεὶ τάχιστ' ἤρξαντο δαίμονες χόλου,

commencement of this speech, which looks more like a demand than request.

ἡμῖν λόγον. Either ἡμῖν λόγον here, or ἡμᾶς—λόγῳ in v. 204. are superfluous. By comparing ἁπλῷ λόγῳ in 631. and μηδὲν αἰνικτηρίως ἀλλ' αὐθέκαστ' ἔκφραζε in 986. and the Latin phrase, *sine ambagibus*, we may understand, what the sense here requires, ἄνευ πλόκου.

205. ἀλγεινὰ—λέγειν—ἄλγος δὲ σιγᾶν. So Aristoph. Lysistr. 714. Ἀλλ' αἰσχρὸν εἰπεῖν καὶ σιωπῆσαι βαρύ.

207. ἐπεὶ τάχιστ'. Here again the speech commences very abruptly. It is manifest, however, that some account was given of the events preceding the sedition, or else a reason stated, why such an account was omitted. Besides, after Prometheus had said πανταχῇ δύσποτμα, some cause was necessary to be assigned, why the choice was made; and an assurance must have been given of his compliance with the request of the Chorus. Of the lacuna thus pointed out a partial supplement still exists in this very play. By turning to v. 630. it will be seen, there is in that passage a manifest interpolation of a distich, which belongs properly to this place. For as the two requests there made by Io to Prometheus are, to tell who he was, and what she was to suffer, it is impossible to suppose, the answer to the questions would be other than Λέξω τορῶς σοι πᾶν ὅπερ χρῄζεις μαθεῖν· Πυρὸς βροτοῖς δοτῆρ' ὁρᾷς Προμηθέα· without the intervention of Οὐκ ἐμπλέκων αἰνίγματ' ἀλλ' ἁπλῷ λόγῳ, Ὥσπερ δίκαιον πρὸς φίλους οἴγειν στόμα, words perfectly without meaning, as applied to Io, between whom and Prometheus there was nothing in the shape of friendship; whereas the Chorus had here distinctly called itself φιλία τάξις. Farther, as the words ἀλγεινὰ—λέγειν—ἄλγος δὲ σιγᾶν properly answer to εἰ μὴ βλάπτει, so likewise ought an answer to be given to the preceding portion of the address of the Chorus. Under these circumstances, therefore, it is probable, Æschylus wrote to this effect—δύσποτμα· Ποινὰς δ' ὁποίων ἀπλακημάτων τίνω, Οὐκ ἐμπλέκων αἰνίγματ', ἀλλ' ἁπλῶς λέγων, Ὥσπερ δίκαιον πρὸς φίλους οἴγειν στόμα, Ἐρῶ· τὰ δ' ἀρχαῖ' ἀναμετρήσασθαι τί δεῖ; Ὑμεῖς γὰρ αὐταὶ πάντα που γιγνώσκετε· Ἐπεὶ τάχ Of these lines the first still exists 642. where, however, it is perfe superfluous, after the preceding qu tion τοῦ δίκην πάσχεις τάδε; wher here it properly answers to Π λαβὼν σ' ὁ Ζεὺς ἐπ' αἰτιάματι; W regard to the other verses coined for the occasion, it is enough if they convey the sense here required. The words of Æschylus himself are probably lost for ever.

ἐπεὶ τάχιστα, *as soon as.* 'Herodot. vi. 13. ἐπεί τε τάχιστα εἶδον: i. 19. ὡς ἄφθη τάχιστα.' Blomf.

χόλου. Respecting the origin of the *anger*, Æschylus is silent. Stanl. says, the giants reproached Saturn with eating his own children; for which act of infanticide, Jupiter, assisted by the Titans, put his father in prison, as appears from Plato, Euthyph. ss. 6. Καὶ τοῦτον (i. e. Δία) ὁμολογοῦσι τὸν αὐτοῦ πατέρα δῆσαι, ὅτι τοὺς υἱοὺς κατέπινεν οὐκ ἐν δίκῃ:

στάσις τ' ἐν ἀλλήλοισιν ὠροθύνετο,
οἱ μὲν θέλοντες ἐκβαλεῖν ἕδρας Κρόνον,
ὡς Ζεὺς ἀνάσσοι δῆθεν, οἱ δὲ τοὔμπαλιν 210
σπεύδοντες, ὡς Ζεὺς μήποτ' ἄρξειεν θεῶν·
ἐνταῦθ' ἐγὼ τὰ λῷστα βουλεύων, πιθεῖν
Τιτᾶνας, Οὐρανοῦ τε καὶ Χθονὸς τέκνα,
οὐκ ἠδυνήθην· αἱμύλας δὲ μηχανὰς
ἀτιμάσαντες, καρτεροῖς φρονήμασιν 215
ᾤοντ' ἀμοχθὶ πρὸς βίαν τε δεσπόσειν·

an event to which allusion is made in Eumen. 644. Αὐτὸς (Ζεὺς) δ' ἔδησε πατέρα πρεσβύτην Κρόνον: and in Aristoph. Νεφ. 906. ὁ Ζεὺς—τὸν πατέρ' αὐτοῦ δήσας.

209. οἱ μὲν θέλοντες. Similar instances of absolute sentences are found in Choëph. 518. Phœn. 292. Hipp. 23. Iph. T. 695. 947. Bacch. 1130. Eurip. Palamed. Fragm. 8. Soph. Œd. T. 101. Œd. C. 1129. Antig. 260. Examples of other cases, besides the nominative, used absolutely, may be seen in Matthiæ, Gr. Gr. § 568. Elmsl. Heracl. 693. and Gregor. de Dialect. § 35. 80.

ἕδρας. Brunck and others here introduce the Ionic ἕδρης. Why so?

210. ἀνάσσοι. This passage is sometimes quoted to disprove Dawes' canon, by showing that the optative may follow the present. But ἀνάσσοι here depends on ὠροθύνετο. Wellaver reads ἀνάσσῃ — ἄρξειεν, and quotes, in support of this confusion of moods, Herodot. ix. 51. ἐβουλεύσαντο μεταστῆναι, ἵνα καὶ ὕδατι ἔχωσι χρᾶσθαι ἀφθόνῳ καὶ οἱ ἵππεες σφέας μὴ σινοίατο: and Thucyd. viii. 87. οἱ μὲν, ἵνα διατρίβῃ — οἱ δὲ, ἵνα — ἐκχρηματίσαιτο. Most assuredly, if these passages be correct, the sooner we discard the canon of Dawes, the better. But Wellaver might have known that by the slight change of η into οι, (διατρίβοι) one exception would be taken away, and that in Herodotus, if the subjunctive ἔχωσι must stand, σινοίατο may be changed into σινέωνται. It must be confessed however, that the error lies rather in ἔχωσι, for which we might read ἔχοιεν. But if so, whence came ἔχωσι?

ὡς—δῆθεν, *that forsooth.* 'The particle δῆθεν is frequently united with ὡς, to convey an irony. See 1022. Ἐκερτόμησας δῆθεν ὡς παῖδ' ὄντα με· and Orest. 1312. Sometimes it occurs without ὡς. See Trach. 382.' Blomf.

214. αἱμύλας. Diminutive from αἷμ-ων. So μικκ-ύλος from μικκ-ός. The same is found in Latin, *parv-ulus* from *parv-us.* In proper names, the λ is sometimes doubled, as Θρασ-υλλος and Κρατ-υλλα.

215. From the want of a correct punctuation this passage has never been properly understood. φρονήμασιν belongs to ᾤοντο, not ἀτιμάσαντες. The sense is, *Despised my skilful plans, of bolder thoughts, they deem'd 'twas theirs with ease in Jove's despite to rule.*

216. ἀμοχθί. So Med. Other Mss. ἀμοχθεί. From the very full dissertation on the orthography of this word to be found in the Glossary of Blomf. it appears, 1. that many adverbs are derived from the dative singular of nouns and verbal adjectives; 2. that of the adverbs, so derived from masculine nouns and verbal adjectives, many end in ι, as ἀμοχθ-ὶ from ἄμοχθ-ος, but others in εἰ, if derived from feminine nouns, as πανθοιν-εὶ from πανθοίν-η; 3. that the

ἐμοὶ δὲ μήτηρ οὐχ ἅπαξ μόνον Θέμις,
καὶ Γαῖα, διπλῶν ὀνομάτων μορφὴ μία,
τὸ μέλλον, ᾗ κραίνοιτο, προὐτεθεσπίκει,

last syllable of adverbs ending in ι is common; generally short; lengthened occasionally in Homeric, but very seldom in dramatic poetry, as ἀνοιμωκτὶ in Soph. Aj. 1227. and ἀστακτὶ in Œd. C. 1646; 4. that those derived from feminine nouns and ending in ει are never short; 5. that those derived from names of nations are always short, as Ἀργολιστὶ; 6. that of such as seem to be derived from other adverbs, μεγαλωστὶ and πασσυδεὶ to wit, those, which, like μεγαλωστὶ, assume the form, follow likewise the law of verbal derivatives; while the others, as πασσυδεὶ, are only a kind of provincial representation of the primitive adverb συδὴν; and lastly, that, when all is told, we are just as wise as ever we were, seeing that if the measure demands a short syllable, we must write the single vowel; and if not, we may write the diphthong; because, as in the case of ἀμαχεὶ, we may suppose it derived from the feminine noun μάχη, and so of the rest. Well, therefore, does Blomf. say, 'I know all this to be very frivolous, and of no importance:' but, *aliter non fit, amice, liber.*

πρὸς βίαν, *in despite of power.* Brunck quotes Soph. El. 369. πρὸς ὀργήν. 464. πρὸς εὐσέβειαν. 921. πρὸς ἡδονὴν, where the noun and preposition convey jointly the meaning, which an adverb would do singly.

217. Θέμις καὶ Γαῖα. Here these deities are one; in other places they are two. See Iph. T. 1259. Θέμιν,— Γᾶς παῖδα: and Eumen. 2. Τὴν πρωτόμαντιν Γαῖαν, ἐκ δὲ Γῆς, Θέμιν: where Burges bids us correct πολλῶν into διπλῶν. For, says he, Prometheus had just mentioned those very *two* names. Besides, the deities were thus accustomed to be invoked by a *double* appellation. Compare Eurip. Bacch. 276. Δημήτηρ θεὰ, Γῆ δ' ἔστιν, ὄνομα δ' ὁπότερον βούλει, κάλει. Fragm. 155. Ζεὺς εἴτ' Ἅιδης ὀνομαζόμενος στέργεις. Horat. 'Sive tu *Lucina* probas vocari, seu *Genetyllis*:' to which he might have added, '*Matutine* pater, seu *Jane* libentius audis:' and have referred to Ast on Plato, Phædr. p. 381. Heindorf. Cratyl. § 38. Wyttenbach, Phædon, p. 266. and even to Stanl., who here quotes Eurip. Fragm. 178. Καὶ Γαῖα μῆτερ, Ἑστίαν δέ σ' οἱ σοφοὶ Βροτῶν καλοῦσιν ἡμένην ἐν αἰθέρι. It is true that πολλῶν ὀνομάτων seems at first sight to be supported by the mythological fact mentioned by Callimachus, where Diana requests Jupiter to grant her πολυωνυμίην; to which attribute of godhead allusion is made in the words of Sophocles, ἤ τοι Κύπρις οὐ Κύπρις μόνον, Ἀλλ' ἐστι πολλῶν ὀνομάτων ἐπώνυμος. But it should be borne in mind, that when the idea of πολλῶν is introduced, more than two names are mentioned, as in Platon. Tim. p. 28. B. ὁ δὴ πᾶς οὐρανὸς ἢ κόσμος ἢ καὶ ἄλλο ὅ,τι τοῦτο ὀνομαζόμενον. The question, however, of the correctness of the emendation is set at rest by Soph. Antig. 53. Ἔπειτα μήτηρ καὶ γυνὴ, διπλοῦν ἔπος (for so the Scholiast gives in place of πάθος), and by the expression διπλοῦν ὄνομα, applied by Heraclit. Allegor. Homeric. p. 438. to Juno in her double character of sister and wife to Jupiter. On the present occasion, the very line, which Schutz deemed spurious, was absolutely necessary to explain, what was otherwise inconsistent with ancient mythology, the union of two persons, generally considered distinct. Some objection may, however, be raised against καὶ, for which read ἤ, corresponding to Horace's *seu.*

219. Vauvillier on Soph. Trach. 165. and Elmsl. read κρανοῖτο.

ὡς οὐ κατ' ἰσχὺν οὐδὲ πρὸς τὸ καρτερὸν 220
χρείᾳ δόλῳ δὲ τοὺς ὑπερσχόντας κρατεῖν.
τοιαῦτ' ἐμοῦ λόγοισιν ἐξηγουμένου,
οὐκ ἠξίωσαν οὐδὲ προσβλέψαι τὸ πᾶν.
κράτιστα δ' αὖ μοι τῶν παρεστώτων τότε
ἐφαίνετ' εἶναι, προσλαβόντα μητέρα, 225

220. κατ' ἰσχὺν—πρὸς τὸ καρτερόν. This tautology is quite insufferable on account of οὐδὲ, *not even*. Read κατ' ἰσχὺν νοῦ δὲ πρὸς τὸ καρτερὸν—δόλῳ γε, i. e. to oppose cunning to cunning.

πρὸς τὸ καρτερόν. So πρὸς τὸ λιπαρὲς in Œd. C. 1181. κατὰ τὸ καρτερὸν in Aristoph. Ἀχαρν. 622. κατὰ τὸ ἰσχυρὸν in Herodot. ix. 2. and Soph. Terei Fragm. 4. ἠμύναντο κατὰ τὸ καρτερὸν according to Porson's emendation, in Advers. p. 303. Eurip. Med. 395. πρὸς τὸ καρτερόν.

221. χρεῖ' ᾗ Rob. Hence Dawes χρείᾳ on account of the syntax; and ὑπερέσχοντας Mss. 2., whence Porson ὑπερσχόντας on account of the sense. The advice was not of a general but specific kind. The event was past, not present, with reference to the ty in power. Had it been other- e, the present would have been essary.

222. τοιαῦτ' The clever plan here ded to Prometheus says nothing ut. Of this omission the Schol. taken notice, οὐ γὰρ εἶπε τίνες αἱ συμβουλαὶ, ἃς πρὸς αὐτοὺς ἠσατο.

ἐμοῦ λόγοισιν ἐξηγουμένου. *Upon explaining this to them by words.* else was Prometheus to explain by his fingers? The word ori- lly written here meant the *oracles* hemis, of which Prometheus was ξηγήτης, i. e. *expounder*. Read τοιαῦτ' λόγι' ἐμοῦ σφιν ἐξηγουμένου, where pronoun σφιν, *them*, is necessary ccount of ἠξίωσαν.

224. κράτιστα. Although a neuter l is constantly used by Attic rs, where others use the singular, here, as in Aristoph. Ἱππ. 30. Κράτιστα—τῶν παρόντων quoted by Blomf., κράτιστα depends on the genitive τῶν. Passages more to the point are given by Koen. Gregor. Dialect. p. 130. from Greek tragedy, and also Virgil, Æn. i. 667.

κράτιστα δή μοι. So the Vulgate. But δὴ has no meaning here. Besides, some connecting particle is required. Read δ' αὖ μοι, *on the other hand*. Some Mss. give δέ μοι.

μοι—προσλαβόντα. On this construction, to which Brunck was the first to call the attention of dramatic critics, Blomf. on Agam. 1022. Οὔτοι θυραίαν τήνδ' ἐμοὶ σχολὴ πάρα Τρίβειν, properly remarks that, although μοι—προσλαβόντα be good Greek, θυραίαν—ἐμοὶ is a barbarism. The accusative ought to follow, not precede the dative. Æschylus wrote θυραίᾳ τῇδ' ἔτι σχολὴ πάρα—. The error arose from substituting ἐμοὶ, a gloss of τῇδ' said δεικτικῶς, in the place of ἔτι, which it was thought the letters σχ could not lengthen. In like manner Ὦ φίλτατε, σχὲς has been corrupted into Ὦ φίλτατ' ἐπίσχες, in Œd. C. 1169. Blomf. also conjectures τῇδ', but without saying whether he means *hic* or *huic*. Casaubon likewise corrects θυραίᾳ.

τῶν παρεστώτων. *Of those plans that occurred to me.* So in Agam. 1055. τὰ λῷστα τῶν παρεστώτων λέγει. In prose ἐν τῇ γνώμῃ is sometimes added. Andocid. ἐν τῇ γνώμῃ—παρέστηκεν. Demosth. ἐν τῇ γνώμῃ παραστῆναι.

225. προσλαβόντα μητέρα. *Taking my mother* (i. e. *Justice*) *with me.* By which Prometheus means to say he had Justice on his side.

ἑκόνθ' ἑκόντι Ζηνὶ συμπαραστατεῖν.
ἐμαῖς δὲ βουλαῖς Ταρτάρου μελαμβαθὴς
κευθμὼν καλύπτει τὸν παλαιγενῆ Κρόνον,
αὐτοῖσι συμμάχοισι. τοιάδ' ἐξ ἐμοῦ
ὁ τῶν θεῶν τύραννος ὠφελημένος 230
καλαῖς γε τιμαῖς ταῖσδέ μ' ἀντημείψατο.
ἔνεστι γάρ πως τοῦτο τῇ τυραννίδι
νόσημα, τοῖς φίλοισι μὴ πεποιθέναι.
ὃ δ' οὖν ἐρωτᾶτ', αἰτίαν καθ' ἥντινα
αἰκίζεταί με, τοῦτο δὴ σαφηνιῶ, 235
ὅπως τάχιστα τὸν πατρῷον εἰς θρόνον
καθέζετ', εὐθὺς δαίμοσιν νέμει γέρα

229. αὐτοῖσι συμμάχοισι. *With all his allies.* In this formula the pronoun always precedes the noun. For a whole host of examples see Bos, Ellips. p. 745.

231. κακαῖσι ποιναῖς. In the place of this wretchedly tame expression, there has been substituted καλαῖς γε τιμαῖς, partly on the authority of two Mss. where τιμαῖς is distinctly read, to which καλαῖς γε in an ironical sense is beautifully united. Compare Eurip. Med. 491. καλῶς γ' ἂν οὖν Δέξαιντο: and 501. Καλόν γ' ὄνειδος τῷ νεωστὶ νυμφίῳ, where ὄνειδος does not mean κλέος, as Eustath. supposes; but by καλόν γ' ὄνειδος is expressed an ὀξύμωρον, spoken ironically.

ἀντημείψατο. So two Mss. and the Schol. in lieu of ἐξημείψατο. Blomf. aptly quotes S. Th. 1049. κακοῖσιν ἀντημείβετο. Cho. 121. ἀνταμείβεσθαι κακοῖς. Archiloch. Fragm. 118. τὸν κακῶς με δρῶντα δεινοῖς ἀνταμείβεσθαι κακοῖς. The words of the Schol. are Ἀντημείψατο· ἀντεδεξιώσατο.

232. τυραννίδι. This word, says the Schol. was unknown to the oldest authors. Archilochus had, however, used it before Æschylus, μεγάλης δ' οὐκ ἐρῶ τυραννίδος. A similar observation is made by the writer of the Argument to the Œdip. Tyr. ἴδιον δέ τι πεπόνθασιν οἱ μεθ' Ὅμηρον ποιηταί, τοὺς πρὸ τῶν Τρωϊκῶν βασιλεῖς τυράννους προσαγορεύοντες, οὐέ ποτε τοῦδε τοῦ ὀνόματος εἰς τοὺς Ἕλληνας διαδοθέντος, κατὰ τοὺς Ἀρχιλόχου χρόνους, καθάπερ Ἱππίας ὁ σοφιστής φησιν. Ὅμηρος γοῦν τὸν πάντων παρανομώτατον Ἔχετον βασιλέα φησὶ, καὶ οὐ τύραννον· (Οδ. Σ. 84.) Εἷς Ἔχετον βασιλῆα, βροτῶν δηλήμονα· προσαγορευθῆναι δέ φασι τὸν Τύραννον ἀπὸ τῶν Τυρρηνῶν· χαλεπῶς γάρ τυν[illegible] λῃστείαν τούτους γενέσθαι· ὅτι [illegible]τερον τὸ τοῦ Τυράννου ὄνομα, οὔτε γὰρ Ὅμηρος, οὔτε Ἡσίοδ[illegible] ἄλλος οὐδεὶς τῶν παλαιῶν, [illegible] ἐν τοῖς ποιήμασιν ὀνομάζει· [illegible]στοτέλης ἐν Κυμαίων Πολιτεί[illegible]ράννους φησὶ τὸ πρότερον [illegible] προσαγορεύεσθαι, εὐφημότερ[illegible] τοὔνομα. Yet so complete[illegible] new word oust the old, [illegible] is found only once in the [illegible] the Greek stage, and that [illegible] earliest of the plays of [illegible] Medea, v. 19.

233. τοῖς φίλοισι μὴ [illegible] Aristot. Polit. iii. 7. quote[illegible] v. 2. 11. Τυραννικὸν δὲ [illegible] ἀπιστεῖν τοῖς φίλοις, ὡς [illegible] μὲν πάντων, δυναμένων [illegible] τούτων αὐτὸ καθελεῖν.

237. καθέζετο. This [illegible] few verbs that have

ἄλλοισιν ἄλλα, καὶ διεστοιχίζετο
ἀρχήν· βροτῶν δὲ τῶν ταλαιπώρων λόγον
οὐκ ἔσχεν οὐδέν', ἀλλ' ἀϊστώσας γένος 240
τὸ πᾶν, ἔχρῃζεν ἄλλο φιτῦσαι νέον.
καὶ τοῖσιν οὐδεὶς ἀντέβαινε πλὴν ἐμοῦ.
ἐγὼ δ' ἐτόλμησ'· ἐξελυσάμην βροτοὺς

; Porson, Præf. Hecub. p. 17. One
has καθίζεται. Perhaps καθίζετ'.
αθέζετ'—νέμει. In narrations this
nge of tenses is not uncommon.
son, Med. 1138. Κυνεῖ δ' ὁ μέν τις,
tes and corrects, after Wakefield,
ch. 767. Ἰδρὼς ἀνήει χρωτὶ καὶ
πτύσσεται. To which Blomf. adds
s. 500. Ἐπεὶ δ'—ἐπαύσατο, Στρα-
περῇ. Helen. 12. Ἐπεὶ δ'—ἦλθεν
ταλοῦσιν. In the Prometheus, how-
r, Plutarch, Consolat. p. 112. A.
ms to have read ἔνεμε. His words
Καθ' ὃν χρόνον ὁ Ζεὺς ἔνεμε τοῖς
ισσι τὰς τιμὰς, quoted by Blomf.
39. ἀρχήν· βροτῶν δέ. Here is
another lacuna. After Jupiter
given to each deity its own pe-
ar power, what reason had he to
o angry with mankind, as to wish
annihilate the whole race? Did
epent, as God is said in Scripture
ave done, of having made man, and
too without a cause? The fact is
mention was here made of men
oming exceedingly wicked, and, by
owing the devices of their own
rts, exciting the wrath of Heaven;
that the whole race would have
ished, had not Prometheus, like
ther Abraham, arrested in part the
of destruction. The words of
dorus quoted by Stanl. give a
arkable support to Scripture his-
: τὸν οὖν Δία λέγουσι μὴ μόνον
ν ἐξ ἀνθρώπων ἀφανίσαι τοὺς ἀσε-
καὶ πονήρους, ἀλλὰ καὶ τοῖς ἀρίσ-
τῶν τε θεῶν καὶ ἡρώων ἔτι δὲ
ῶν τὰς ἀξίας ἀπονεῖμαι τιμάς.
such a state of depravity Ovid
des, when describing the iron
; 'Protinus irrumpit venæ pe-
in ævum Omne nefas; fugere
lor, Verumque, Fidesque; In quo-
rum subiere locum Fraudesque Doliique, Insidiæque, et Vis, et Amor sceleratus habendi—Victa jacet Pietas et virgo cæde madentes Ultima cœlestum terras Astræa reliquit.' Now as all these events gave birth to the confinement of the giants, as there related and by Æschylus in this very play, little doubt can remain about the subject of the missing matter; the whole of which was erased through the pious fraud and misplaced zeal of some religionist, who perhaps felt, like Cardinal Bellarmine, that the originality of the creed of the church would be in danger, if compared too closely with the writings of pagan philosophers and poets.

λόγον οὐκ ἔσχεν οὐδέν'. *Took not the least account.* In Greek λόγος, and *ratio* in Latin, are both rendered, in English, *account*. By λόγος is meant an *account spoken*; by *ratio*, an *account thought of*, or cast up, without speaking. With λόγος in this sense is frequently united ἀριθμὸς, where λόγος means what is called the *item*, and ἀριθμὸς the *number* or *sum* attached to the *item*. To the passages quoted by Blomf. add Agath. Epigr. 19. ἡμετέρης δὲ Φροντίδος οὔτε λόγος γίνεται οὔτ' ἀριθμός.

242. τοῖσιν. Elmsl. corrects τοισίδ'. Assuredly τοῖσιν for τούτοις is a solœcism in dramatic Greek. But as there is a lacuna here, it is difficult to say what Æschylus wrote.

243. ἐτόλμησ'. This is the conjecture of Valckenaer on Phœn. 856. confirmed by a Ms. and the Schol. τινὲς, ἀντὶ τοῦ ἐγὼ δ' ἐτόλμησα.

ἐξελυσάμην. So Rob. Vict. and two of the Paris Mss. at least, and probably many others. The incorrect ἐξερυσά-

τοῦ μὴ διαρραισθέντας εἰς Ἅιδου μολεῖν.
τῷ τοι τοιαῖσδε πημοναῖσι κνάμπτομαι, 245
[πάσχειν μὲν ἀλγειναῖσιν, οἰκτραῖσιν δ' ἰδεῖν·]
θνητοὺς δ' ἐν οἴκτῳ προθέμενος, τούτου τυχεῖν
οὐκ ἠξιώθην αὐτός, ἀλλὰ νηλεῶς
ὧδ' ἐρρύθμισμαι Ζηνὶ δυσκλεὴς θέα.
ΧΟ. σιδηρόφρων τ' ἦν κἀκ πέτρας εἰργασμένος, 250

μην is found obstinately to keep its place in the most recent editions, although it wants the support of the better Mss. and offends both against syntax and metre. Ἐρύω and ῥύω in dramatic language have and can have no other augment than ἠρ- or ἐρρ- both of which would introduce a *stable spondee* into the fourth foot.

245. τῷ τοι. The particle τοι is seldom, if ever, found thus united with the article, except in the nominative. In the present case Ald. omits τοι. Med. has τῷ ταῖς and a Paris Ms. τοιαῖσδε τῷ τοι. These variations, simple as they are, point to a corruption. Æschylus probably wrote μολεῖν Αὐτός· τοιαῖσδ' οὖν—. Compare 469. Ἐξεῦρον αὐτὸς: and 496. Ἐγνώρισ' αὐτός.

κνάμπτομαι. This is the conjecture of Musgrave, and of Burges in Class. Journ. No. i. p. 31. who quotes Hesych. Κνάμπτομαι· κακοῦμαι, καταπονοῦμαι, καταξύομαι: words, the same as, or similar to, those of the Scholiast, καταπονοῦμαι, δαμάζομαι: who, consequently, read κνάμπτομαι, not κάμπτομαι, a word totally unfitted to Prometheus, who was, if ever there was one, a person *flectere nescius*, or, in the words of Plutarch, II. p. 535. C. ἐν νοσήμασι καὶ παθήμασιν ἄκαμπτος διαμένων. Hence in v. 314. the true reading is Οἵαις ὑπ' αὐτοῦ πημοναῖς οὐ κάμπτομαι. The other passage, that seems to defend the common reading, will be discussed in its proper place, v. 522.

246. πάσχειν — ἀλγειναῖσιν. This confession is ill-suited to the character of Prometheus, who never describes his sufferings, as if he felt them galling. The verse belongs to another place and speaker. See v. 276.

247. προθέμενος, i. e. θέμενος πρὸ ἐμαυτοῦ, *having for man more pity than for self*. Elmsl. quotes Hecub. 806. ἐν αἰσχρῷ θέμενος.

248. ἠξιώθην. Porson quotes S. Luc. xx. 35. καταξιωθέντες τοῦ αἰῶνος ἐκείνου τυχεῖν: and Eurip. Hel. 411. Οὐκ ἀξιοῦμαι τοῦδε—τυχεῖν.

ἀλλὰ νηλεῶς. This is the emendation of Elmsl. who quotes Cho. 240. νηλεὼς ὁμοσπόρου, and corrects Antig. 1197. ἔνθ' ἔκειτο νηλεῶς Κυνοσπάρακτον σῶμα: and remarks, that there were two forms of words; one Ionic, ἐλεεινὸς, ἐλεήμων, and νηλεὴς, the other Attic, ἐλεινὸς, ἐλήμων, and νηλὴς, which last is found in v. 42. τί δ' εἰ νηλὴς σύ: and ἐλεινὸς in v. 254. according to Porson's correction.

249. ὧδ' ἐρρύθμισμαι. *Thus I have been reduced to order*. The idea, here meant to be conveyed, is probably derived from the effect, produced by the act of drawing a skin of parchment tight over the end of a drum, until it is able to give the requisite sound. For in ῥυθμὸς there is the musical meaning of the word, united to the act of drawing, expressed by ῥυσμός. Hence ῥυθμίζειν is *to reduce to order*, as in Pers. 746. where Xerxes τὸν πόρον μετερρύθμιζε of the Hellespont: so in Hec. 910. πλόκαμον ἀναδέτοις μίτραισιν ἐρρυθμίζομαν: and in Antig. 813. ῥυθμίζεις τὴν—λύπην.

250. σιδηρόφρων τε κἀκ πέτρας. So Eurip. Cyclop. 592. Πέτρας τὸ λῆμα κἀδάμαντος ἔξομεν. Med. 1276. ὡς ἄρ' ἦσθα πέτρος ἢ σίδαρος. Pindar,

ὅστις, Προμηθεῦ, σοῖσιν οὐ συνασχαλᾷ
μόχθοις· ἐγὼ γὰρ οὔτ' ἂν εἰσιδεῖν τάδε
ἔχρῃζον, εἰσιδοῦσά τ' ἠλγύνθην κέαρ.
ΠΡ. καὶ μὴ φίλοις ἐλεινὸς εἰσορᾶν ἐγώ.
ΧΟ. οὐ μήν τι προὔβης τῶνδε καὶ περαιτέρω; 255
ΠΡ. θνητούς γ' ἔπαυσα μὴ προδέρκεσθαι μόρον.
ΧΟ. τὸ ποῖον εὑρὼν τῆσδε φάρμακον νόσου;
ΠΡ. τυφλὰς ἐν αὐτοῖς ἐλπίδας κατῴκισα.

Fragm. ἐξ ἀδάμαντος ἢὲ σιδάρου κεχάλκευται—καρδίαν. Moschus iv. 44. (not Theocrit. 26. as quoted by Blomf.) πέτρας ὃ γ' ἔχει νόον ἢὲ σιδάρου. Heliodor. τίς οὕτως ἀδαμάντινος ἢ σιδηροῦς τὴν καρδίαν, ὡς μὴ θέλγεσθαι—ἀκούων. Plin. Epist. II. 3. 'Saxeus tu ferreusque es.'

τ' ἦν. In the vulgate τε κἀκ, the verb is manifestly wanting. Compare v. 912. ἦν σοφὸς, εἰ σοφὸς ἦν, ὅς—. See v. 42.

254. καὶ μὴ φίλοις. This is the emendation of Burges in Class. Journ. No. i. p. 32. supported by Œd. T. 1296. θέαμα—τοιοῦτον, οἷον καὶ στυγοῦντ' ἐποικτίσαι: where Brunck quotes Aj. 924. Ὡς καὶ παρ' ἐχθροῖς ἄξιος θρήνων τυχεῖν, and might have added from the same play, v. 122. ἐποικτείρω δέ νιν Δύστηνον ἔμπας, καίπερ ὄντα δυσμενῆ; and again v. 917. from his own certain correction, Οὐδεὶς ἂν, ὅστις κοὐ φίλος, τλαίη βλέπειν: and from Suid. in Περιπέτεια·—ὥστε, κατὰ τὴν παροιμίαν, κἂν ἐχθρὸν ἐλεῆσαι θεασάμενον τὴν τότε περιπέτειαν τοῦ ἀνθρώπου. So Virgil, *vel Priamo miseranda*, alluding to Homer's Ἦ κεν γηθήσαι Πρίαμος. So likewise Ovid, *miserandus et hosti*, and Livy, *vel iratis miserabilis*, and so also Shakespeare, *Yea, e'en my foes will shed fast-falling tears.* The objections to the vulgate are twofold; 1. that καὶ μὴν are never used to confirm a preceding remark, but always to denote some variation from it. 2. that even if καὶ μὴν were admissible, Prometheus could not possibly reply thus coolly to the Chorus, *I am indeed a pitiable object to my friends:* as if any person similarly situated were not always so *to his friends:* but what is he *to not friends?* generally, as Prometheus says above, ἐχθροῖς ἐπίχαρμα. Respecting the confusion of the words μὴν and μὴ, it is only necessary to refer to Porson, Phœn. 1638. οὐ μὴν ἐλίξάς γ', where instances are given of μὴ changed into μὴν, and of μὴν into μή.

ἐλεινός. So Porson, Præf. Hec. p. vii. The vulgate ἐλεεινὸς offends against the language and metre.

255. οὐ μήν τι. Thus Burges for μή πού τι, by the aid of οὐ μήν τοι in a Paris Ms. * So v. 276. οὐ μήν τι.

256. θνητούς γ'. Vict. has θνητούς τ': whence Porson γ', and so three Mss. Translate *yes; at least.*

μόρον. Nicephor. Synes. p. 406. μόνον, and, with the Schol. κατοικίσας, which Blomf. and Boissonade prefer.

258. τυφλὰς ἐν αὐτοῖς ἐλπίδας. *I put blind hopes into them.* But how could Prometheus infuse into man *blind* hopes? The character of hope is to *see* beyond the present, rather than to *be blind* to the future, as appears from Eurip. Phœn. 403. Καλοῖς βλέπουσί γ' ὄμμασιν, i. e. Ἐλπίδες. The truth is, we have here a lacuna, arising from another act of pious fraud on the part of a person, anxious

ΧΟ. μέγ' ὠφέλημα τοῦτ' ἐδωρήσω βροτοῖς.
ΠΡ. πρὸς τοῖσδε μέντοι πῦρ ἐγώ σφιν ὤπασα. 260
ΧΟ. καὶ νῦν φλογωπὸν πῦρ ἔχουσ' ἐφήμεροι;
ΠΡ. ἀφ' οὗ γε πολλὰς ἐκμαθήσονται τέχνας.
ΧΟ. τοιοῖσδε δή σ' ὁ Ζεὺς ἐπ' αἰτιάμασιν
αἰκίζεταί τε, κοὐδαμῇ χαλᾷ κακῶν;
οὐδ' ἔστιν ἄθλου τέρμα σοι προκείμενον; 265
ΠΡ. οὐκ ἄλλο γ' οὐδὲν, πλὴν ὅταν κείνῳ δοκῇ.
ΧΟ. δόξει δὲ πῶς; τίς ἐλπίς; οὐχ ὁρᾷς ὅτι
ἥμαρτες; ὡς δ' ἥμαρτες, οὔτ' ἐμοὶ λέγειν
καθ' ἡδονὴν, σοί τ' ἄλγος. ἀλλὰ ταῦτα μὲν
μεθῶμεν· ἄθλου δ' ἔκλυσιν ζήτει τίνα. 270

to conceal the fact, that Prometheus did, before Christ, tell man *not to think of his death*, by teaching him the existence of another and a better world, and by leading him to fix on such grounds the anchor of his *firmest*, i. e. στυφλὰς, not *blinded*, hopes; hence the assertion πάντως ἐμέ γ' οὐ θανατώσει. This latent allusion to the idea of a future state Müller seems to have seen, 'as through a glass, darkly.' His words are 'An mavis, cultiores de immortalitate obscuram expectationem cepisse?' Of the nature of the lacuna some notion may be formed by comparing the words of the Scholiast, εἰ γὰρ οἱ ἄνθρωποι μὴ ἐλπίσιν ἐβουκολοῦντο, with the verse of some unknown dramatist, Ψευδέσιν ἑαυτοὺς βουκολοῦντες ἐλπίσιν, quoted by Athenagor. de Resurrect. p. 54. A. and with the fragment of another verse in Hesych. Βουκολεῖσθαι χρή σε ταῖσδέ γ' ἐλπίσι, and with the words of Lucian in his burlesque tragedy on the Gout, Ἐλπίδι ματαίᾳ βουκολούμενοι.

ἐλπίδας κατῴκισα. Here is evidently an allusion to the story of Pandora's box, the whole or part of which was probably told by Prometheus.

260. πρὸς τοῖσδε μέντοι. Here again the improper use of a Greek particle, that stumbling block to sciolists, betrays a tampering hand. μέντοι is never used to signify *moreover;* it always means *however:* see Hippol. 328. Ὀλεῖ· τὸ μέντοι πρᾶγμ' ἐμοὶ τιμὴν φέρει. Med. 71. Κρέων· ὁ μέντοι μῦθος εἰ σαφὴς ὅδε, Οὐκ οἶδα. Æschylus might have written, μένος ἐγὼ πυρὸς σφιν, but whether he actually wrote so, is another question.

265. This verse is plainly superfluous after the preceding question, κοὐδαμῇ χαλᾷ κακῶν; *and will he naught relax in doing wrong?* Where, be it remembered, χαλᾷ is the Attic future for χαλάσει, and κακῶν the participle of κακόω, not the genitive plural of κακός. Besides, in such dialogues, although one line sometimes answers to three, still it is more frequent to comprise the answer in the same number of verses as the question. Hence read ΠΡ. Τοῦδ' ἐστὶν ἄθλου τέρμα μοι προκείμενον Οὐκ ἄλλο γ' οὐδὲν, πλὴν ὅταν κείνῳ δοκῇ. It is not, therefore, without reason that one Ms. gives ποι for σοι.

270. μεθῶμεν, *let us dismiss.* In Greek, as in Latin, there is no first person imperative; the subjunctive is therefore used.

ΠΡ. ἐλαφρὸς, ὅστις πημάτων ἔξω πόδα
ἔχει, παραινεῖν νουθετεῖν τε τὸν κακῶς
πράσσοντ᾽· ἐγὼ δὲ ταῦθ᾽, ἃ πάντ᾽ ἠπιστάμην
ἄκων, ἑκὼν ἥμαρτον, οὐκ ἀρνήσομαι·
θνητοῖς δ᾽ ἀρήγων, αὐτὸς εὑρόμην πόνους. 275
οὐ μήν τι ποιναῖς γ᾽ ᾠόμην τοιαῖσί με

271. ἐλαφρός. So Garbitius, on account of ὅστις. Here ἐλαφρὸς—παραινεῖν is said, as ἀγαθὸς ὀλακτεῖν in Aristoph. Σφηκ. 899. δεινὴ φαγεῖν in Νεφ. 242. So also in Phrynich. Arab. p. 29. Ἄριστος κλέπτειν καὶ Ἄριστος λωποδυτεῖν, and in Lex. Bekk. p. 334. Ἀγαθὸς φαγεῖν. The vulgate ἐλαφρὸν might have stood, but for ὅστις, and have been compared with Ἐλαφρὸν παραινεῖν τῷ κακῶς πεπραγότι in Phrynich. Arab. p. 38. Alcest. 1081. Ῥᾷον παραινεῖν ἢ παθόντα καρτερεῖν. Dio Cass. lib. 38. Ῥᾷον παραινέσαι ἑτέρους ἐστὶν ἢ αὐτὸν παθόντα καρτερῆσαι.

πημάτων ἔξω πόδα. Similar expressions are quoted by Blomf. πήματος ἔξω: πραγμάτων ἔξω: πηλοῦ ἔξω: ἔξω αἰτίας: ἀνάγκας ἐκτὸς, and ἐκτὸς κλαυμάτων in Greek; and from Horace, 'hæres Nequicquam cæno cupiens evellere plantam.'

272. τὸν κακῶς Πράσσοντ᾽. Thus Stanl. and Heath. The vulgate τοὺς κακῶς Πράσσοντας introduces an anapæst, which Elmsl. got rid of, by reading εὖ δὲ instead of ἐγὼ δέ. But ἐγὼ δὲ is necessary to mark more strongly the antithesis between ἐλαφρὸς and ἐγώ. With regard to the number, the singular and plural are used indifferently. In Terence we find, 'Facile omnes, qui valemus, recta consilia ægrotis damus.' Menander has, however, Ὑγιὴς νοσοῦντα ῥᾷστα πᾶς τις νουθετεῖ. Sophocl. in Ajac. Locr. Fragm. iv. Καλοὺς κακῶς πράσσοντι συμπαραινέσαι; and Mosch. in Stob. p. 585= 473. Ὡς τὸν πέλας μὲν νουθετεῖν βραχὺς πόνος: but there we must read τοὺς πέλας, since in this formula οἱ πέλας, not ὁ πέλας, is used. See v. 343. τοὺς πέλας φρενοῦν—ἢ σαυτόν: and Eur. Heracl. 2. Ὁ μὲν δίκαιος τοῖς πέλας πέφυκ᾽ ἀνὴρ, and a host of passages collected by Elmsl. on Med. 85. where this question is set at rest.

273. ἐγὼ δὲ ταῦθ᾽ ἅπαντ᾽ ἠπιστάμην. *But I knew all these things.* What things? This question can be answered only by the present reading, *But I, who unwillingly knew all, have thus willingly erred.*

274. ἑκὼν ἑκών. Such repetitions of the same word, without the intervention of some particle, are very uncommon, except in the Choral parts. The particles are generally disjunctive, not conjunctive, as μὲν, γὰρ, δὲ, ποτὲ, not τε or γε. See v. 346. Αὐχῶ γὰρ, αὐχῶ. Orest. 1141. Οὐ δεῖ ποτ᾽, οὐ δεῖ. Alcest. 1114. Αἰνῶ μὲν, αἰνῶ. Androm. 972. Ἤλγουν μὲν, ἤλγουν. Iph. T. 1406. Μᾶλλον δὲ, μᾶλλον. Belleroph. Fragm. xvi. Ἀλγεῖ μὲν, ἀλγεῖ. Cress. Fragm. iv. Γαμεῖτε νῦν, γαμεῖτε. Fragm. Incert. 114. Ἔστιν γὰρ, ἔστιν. Aristoph. Plut. 114. Οἶμαι γὰρ, οἶμαι. 1075. Ἦσαν ποτ᾽, ἦσαν, ἄλκιμοι Μιλήσιοι, as quoted by Hesych. in Ἦσαν. But here, instead of the first ἑκὼν, the antithesis demands ἄκων.

275. εὑρόμην, *I have found for myself.* This is one of the verbs possessing the appropriate meaning of the middle voice, as developed by Kuster and adopted by Dawes.

276. ᾠόμην τοιαῖσί με κατισχυνεῖσθαι· *I never thought to be reduced so thin by such a punishment.* This is a strange assertion in the mouth of Prometheus, who said he knew every thing beforehand: Καίτοι τί φημι; πάντα προὐξεπίσταμαι. Besides, ᾠόμην με with an infinitive is not Greek, as Elmsl. well observes. All objections will be easily

κατισχνανεῖσθαι πρὸς πέτραις πεδαρσίοις
τυχόντ' ἐρήμου τοῦδ' ἀγείτονος πάγου.
καί μοι τὰ μὲν παρόντα μὴ δύρεσθ' ἄχη,
πέδοι δὲ βᾶσαι τὰς προσερπούσας τύχας 280

obviated by reading ΧΟ. Οὐ μήν τι ποιναῖς γ' ᾠόμην τοιαῖσδέ σ' ἂν, Πάσχειν μὲν ἀλγεινοῖσιν οἰκτραῖσιν δ' ἰδεῖν, Κατισχνανεῖσθαι πρὸς πέτραις πεδάρσιον Τυχόντ' ἐρήμου τοῦδ' ἀγείτονος πάγου: where the verse Πάσχειν &c. is here introduced, from the place, which it holds at present very improperly, see 246. With regard to the new distribution of the verses, it is plain the Chorus both said and did something, connected with the subsequent μὴ δύρεσθ' ἄχη spoken by Prometheus; who now is seen to allude to the words οἰκτραῖσιν ἰδεῖν, which were no sooner pronounced by the Coryphæus, than the other ladies of the Chorus began to give vent to their feelings in tears.

277. κατισχνανεῖσθαι. This is the conjecture of Stanl. confirmed by a Ms., and well supported by Blomf. from Eum. 267. Καὶ ζῶντά σ' ἰσχνάνασ' ἀπάξομαι κάτω: and in 139. Ἀτμῷ κατισχναίνουσα νηδύος σπόρον. The verb ἰσχν-αίνω is derived from ἰσχν-ὸς, as λευκ-αίνω from λευκ-ός. In κατισχνανεῖσθαι there is a peculiar beauty, wanting in κατισχανεῖσθαι. Allusion is there made to the *thin* appearance of Prometheus, precisely as in v. 78. allusion is made to the *brawny* appearance of Κράτος; while in κατισχανεῖσθαι the reference would be simply to the *bonds*, of which there has been said enough, and more than enough.

πεδαρσίοις. Hesych. Πεδάρσιον· μετέωρον, ὑψοῦ, which Toup, iv. p. 88. refers to this passage. The error, however, does not lie so much in the vulgate πεδαρσίοις, as in πέτραις, which is quite superfluous here, on account of πάγου in the next line. Perhaps Æschylus wrote πρὸς πάγου (*by frost*), πεδάρσιον—πέτρου.

πεδάρσιον, Æolic for μετάρσιον. So in Cho. 587. πεδαίχμιοι λαμπάδες πεδόροι. To these may be added from Hesych. Πεδάγρετον—Πέδελθε—Πεδοίκου χελιδόνος Αἰσχύλος Τροφοῖς—Πεδόρτα ἡμέρα, where in common Greek either μετ- or μεθ- would be written. Of this form Euripides furnishes only three examples, and all of them in the same verb πεδαίρειν. But in none of these is the reading free from suspicion.

279. καί μοι. Thus Ald. and Turneb. καί τοι Rob. καὶ μὴν Ms. Colb. Schutz says, 'Καὶ here marks a passing on to another subject.' But καὶ of itself always *connects*, not *disconnects*, a train of ideas. By uniting two readings we can obtain the very words of Æschylus, Μή μοι τὰ μὲν παρόντα μὴ δύρεσθ' ἄχη. The cause of the error is to be traced to the repetition of μὴ: which is, however, quite common. See Œd. C. 209. μὴ μὴ μή μ' ἀνέρῃ. Aj. 191. μὴ μή μ' ἄναξ. Aristoph. Ἱππ. 19. Μή μοι γε, μή μοι, μὴ διασκανδικίσῃς. Εἰρ. 459. Ἄρει δέ; μὴ μή· μήδ' Ἐνυαλίῳ γε; μή. Lys. 741. Μὴ μὴ ἀποδείρῃς. In all these instances the repetition marks the earnestness of the speaker.

δύρεσθ'. In Greek δύρομαι and ὀδύρομαι are both found. Elmsl. however, in Med. 156. says that once only is ὀδύρομαι required by the metre, and that too in a passage evidently interpolated, Phœn. 1750. Ἀλλὰ γάρ τί ταῦτα θρηνῶ καὶ μάτην ὀδύρομαι;

280. πέδοι is from πέδῳ, as οἴκοι from οἴκῳ: in like manner ἐνδοῖ is from ἐν δῷ, the Homeric form of δῶμα, and not a provincialism for ἔνδον. Hence it appears the Schol. on Dionys. Thrac. p. 944. B. rightly accents πέδοι, but wrongly ἐνδοῖ.

προσερπούσας. Literally, *creeping*

ἀκούσαθ', ὡς μάθητε διὰ τέλους τὸ πᾶν.
πίθεσθέ μοι, πίθεσθε, συμπονήσατε
τῷ νῦν μογοῦντι. ταῦτά τοι πλανωμένη
πρὸς ἄλλοτ' ἄλλον πημονὴ προσιζάνει.

ΧΟ. οὐκ ἀκούσαις ἐπεθώϋξας 285
τοῦτο, Προμηθεῦ·
καὶ νῦν ἐλαφρῷ ποδὶ κραιπνόσυτον
θᾶκον προλιποῦσ', αἰθέρα θ' ἁγνὸν,

on. So πρόσερπον in v. 127. Stanl. quotes Juvenal, '*adrepit* non intellecta senectus.'

τὰς προσερπούσας τύχας Ἀκούσαθ', *Hear my approaching fortunes.* This would have been better said towards the end of the play, where Prometheus hears his future fortunes from the mouth of Mercury. At present the Chorus are about to hear the history of past events. Hence it is fair to infer that something was written to this effect, *Hear what my art has done; and to know all from first to last, stay till my future fate, nor distant far the time, be all revealed.* In truth, without some such request, the earnestness, expressed by the repetition of πίθεσθε, seems quite unaccountable. To the words that are wanting belongs the various reading βλάβας for τύχας mentioned by the Schol.

282. πίθεσθε—πίθεσθε. This is the emendation of Elmsl. on account of the following aorist συμπονήσατε: otherwise the present might have stood, as in Eurip. Hippol. Fragm. Γυναικὶ πείθου μηδὲ τἀληθῆ κλύων: which Blomf. alters unnecessarily into πιθοῦ γυναικί. In Soph. El. 1003. Πείθου· προνοίας, one Ms. gives πιθοῦ, adopted by Brunck, and others. Hermann says 'this is one of the ridiculous Atticisms, to which the present age has given birth. πιθοῦ means, *obey*; πείθου, *be persuaded.*' But in what consists the mighty difference of the two expressions? Reisig, in Conjectan. Aristoph. p. 204. remarks that πείθου is written by approved authors, as Euripides in Helen. 1000. Eupolis in Stob. Florileg. Grot. p. 31. ἀλλ' ἐμοὶ πείθεσθε: and Plato in Phæd. p. 117. A. πείθου, καὶ μὴ ἄλλως ποίει.

συμπονήσατε. *Take part with.* But how was the Chorus to *take part with* the sufferings of Prometheus, except by keeping him company? For as to their condoling with him, that he had already forbidden, μὴ δύρεσθ' ἄχη. Here then is another proof of the existence of the lacuna just now mentioned.

283. τῷ νῦν μογοῦντι. *With him who is now in trouble.* This is very strange language; as if Prometheus only now for the first time felt his situation to be uncomfortable.

ταῦτά τοι πλανωμένη—Blomf. *For in the same way Misfortune wandering settles now on one person now on another,* i. e. *Fortune is as mutable to others as to me.* Schutz quotes, not inaptly, Suppl. 332. αἰόλ' ἀνθρώπων κακά. Πόνου δ' ἴδοις ἂν οὐδαμοῦ ταὐτὸν πτερόν, and from Moschus, Καὶ πτερόεις ὡς ὄρνις ἐφίπταται ἄλλοτ' ἐπ' ἄλλους. Hence Misfortune was probably compared to some winged animal; but what animal, it is not easy to say. Here is some error.

287. κραιπνόσυτον. So Bentley reads, confirmed by one Ms., for κραιπνόσσυτον. The compounds of συτος double or not, indifferently, the σ.

288. θᾶκον. This is the Attico-Doric form of θῶκον, found in Homer and Herodotus. Whence it would appear

πόρον οἰωνῶν, ὀκριοέσσῃ
χθονὶ τῇδε πελῶ· τοὺς σοὺς δὲ πόνους 290
χρήζω διαπαντὸς ἀκοῦσαι.
ΩΚ. Ἥκω δολιχῆς τέρμα κελεύθου
διαμειψάμενος πρός σε, Προμηθεῦ,
τὸν πτερυγωκῆ τόνδ' οἰωνὸν
γνώμῃ στομίων ἄτερ εὐθύνων. 295

that θακέω and θάσσω are similar to θοάζω; and that they all mean to *settle*, as a flock of birds do, *tumultuously at the same time and near the same place*, and that the meaning of *seat* given to θᾶκος, is only a secondary one. In like manner ἑσμὸς is a technical phrase for a *covey* of birds, derived from ἕζεσθαι, *to settle*. See Burges on Suppl. 215.

θᾶκον προλιποῦσ', *leaving our quick moved situation*.

289. ὀκριοέσσῃ. *Sharp-pointed*. From ὄκρις, in Homer ἄκρις, (hence the Latin *acris*) *a sharp stone*.

290. πελῶ. 'Attic future for πελάσω, which Euripides constantly uses; while Sophocles as constantly uses πελῶ.' Elmsl.

292. δολιχῆς—κελεύθου. *Long road*. To account for this *long road*, Schutz supposes that Ocean's home was in the West, near the foot of Mount Atlas, and consequently that the Atlantic Ocean is here personified. This idea is as ingenious as true; since the Atlantic and the Euxine were deemed by the ancients to be the two extreme Western and Eastern boundaries of the world, as appears from Plato, Phædon, μέχρις Ἡρακλείων στηλῶν ἀπὸ Φάσιδος, where Wyttenbach quotes Pseud-Aristot. de Mundo, iii. 9. Εὐρώπη μὲν οὖν ἐστιν, ἧς ὅροι κύκλῳ στῆλαι τε Ἡρακλέους καὶ μυχοὶ Πόντου. Hence too the peculiar beauty of the allusion made by Prometheus to the fate of Atlas, of which Ocean, as a near neighbour, must have been well informed, and therefore more likely to feel an interest in his history.

294. τόνδ' οἰωνόν. This bird the Scholiast and Eustath. on Od. E. p. 1545=239. call a Γρὺψ, and Aristophanes in Βατρ. 956. γρυπαίετος. Æschylus himself does not mention the name.

295. γνώμῃ στομίων ἄτερ εὐθύνων, *Directing by my will, without a bit*. What can this mean? Did Ocean upon other occasions direct his winged steed *at the will of another*? The Scholiast, aware of the difficulty, explains γνώμῃ by θελήσει οἰκείᾳ—ἤτοι αὐθαιρέτῳ, *by the will of the animal*, or *of his own accord*. Did, then, the animal of his own accord go to the place, where he knew his master wished to go? Yes, says Blomf.; the animal possessed the same power as the ships of the Phæacians possessed, according to Homer, Οὐ γὰρ Φαιήκεσσι κυβερνητῆρες ἔασιν, Οὐδέ τι πηδάλι' ἐστὶ, τά τ' ἄλλαι νῆες ἔχουσι, Ἀλλ' αὐταὶ ἴσασι νοήματα καὶ φρένας ἀνδρῶν, and, he might have added, as the gates of Heaven possessed, when they opened of their own accord, to let a deity pass through, as sung respectively by Homer, Ιλ. Ε. 749. and David, 'Lift up your heads, ye everlasting doors, and the King of Glory shall come in;' and as the sea was said to part of its own accord, when Neptune, Ιλ. Ν. 29., or Moses, wished to pass through it. But it should be remembered, that these and other similar passages quoted by Valckenaer on Act. Apost. xii. 10. cannot possibly defend the

ταῖς σαῖς δὲ τύχαις, ἴσθι, συναλγῶ·
τό τε γάρ με, δοκῶ, συγγενὲς οὕτως
ἐσαναγκάζει, χωρίς τε γένους
οὐκ ἔστιν ὅτῳ μείζονα μοῖραν

absurdity of the word *γνώμη*, as explained by the Schol.: for in such case, no mention would have been made of *εὐθύνων*: since Ocean would never think of *directing* his steed by the *animal's will*. To rescue the poet from the imputation of writing such nonsense, our only resource is in conjecture; and till something better be produced, we may read *τόνδ' εὐήνιον ὠμῶν στομίων ἄτερ*. Hesych. has *Εὐήνιον· καλῶς ἡνιοχούμενον — πρᾷον*, a gloss peculiarly appropriate to this place; for, as Plato says in Phæd. § 57. *τὰ μὲν θεῶν ὀχήματα ἰσορρόπως 'εὐήνι' ὄντα ῥᾳδίως πορεύεται,'* quoted by Ruhnken, on Tim. Lex. p. 125. who there restores *εὐηνίους* in the place of *εὐμενεῖς* to Plato on the authority of a Ms. of Stobæus. To guide, therefore, an animal so *obedient to the rein*, it was needless to use any bit, much less one to make its mouth *raw*; for that is the primary meaning of *ὠμός*, and then, in general, *cruel*. Soph. Aj. 548. *ὠμοῖς — νόμοις*. Hesych. has *Ὠμός· ἀπάνθρωπος, ἀπήνης*. and *Ὠμόν· ἄωρον· ἄγριον*. See more on this word, v. 1045.

297. *τό τε γάρ με, δοκῶ, συγγενές*. *For, as I think, the relation between us.* But what is the meaning of *I think?* especially after Ocean had just said *ἴσθι, be assured*. Burges in Class. Journ. No. i. p. 32. reads *δόμῳ*, from which *δοκῶ* was, doubtless, derived, supporting such a supposed various reading by a similar real one in Eurip. Tro. 897. where Ald. gives *δ' οἴκους* and Ms. Harl. *δόμους*: to which he has on Suppl. 945. added Iph. T. 453. and Helen. 339. where two Mss. give respectively *δόμοις* and *οἴκων* in place of the Aldine *οἴκοις* and *δόμων*.

οικω

συγγενές. As being both descendants of Uranus, or Heaven, says the Schol.

298. *ἐσαναγκάζει*. One Ms. *ἐγαναγκάζει*. Perhaps *ἐπαναγκάζει*.

299. *οὐκ ἔστιν ὅτῳ — νείμαιμ'*. *There is not, to whom I would bestow.* In Attic Greek the syntax would here demand *ἂν* with the optative, when following the present *ἔστι*. The exceptions are I. Æsch. Agam. 629. *Οὐκ ἔσθ' ὅπως λέξαιμι τὰ ψευδῆ καλά*. II. Cho. 170. *Οὐκ ἔστιν ὅστις πλὴν ἐμοῦ κείραιτό νιν*. III. Soph. Œd. C. 1172. *Καί τίς ποτ' ἔστιν, ὅν γ' ἐγὼ ψέξαιμί τι*. IV. Eurip. Alc. 52. *Ἔστ' οὖν ὅπως Ἄλκηστις εἰς γῆρας μόλοι*. V. 115. *ἔσθ' ὅποι τις — παραλύσαι*. VI. Plato, Cratyl. p. 405. A. *οὐ γὰρ ἔστιν ὅτι ἂν μᾶλλον ὄνομα ἥρμοσεν*. VII. Repub. v. p. 453. B. *ἔστιν οὖν ὅπως — διαφέρει*. VIII. Pseudo-Platon. Alcib. i. p. 106. B. *ἔστιν οὖν ὅπως ἄν ποτε ἔμαθες ἢ ἐξεῦρες*. Of these exceptions only the II. and III. either have defied or are likely to defy emendatory criticism, taken, as they are, from plays the most corrupted of their respective authors. In the other exceptions the true readings are either preserved in Mss. or may be obtained by the slightest alterations. For example, in I. *κάλ' ἂν* — IV. *μόλῃ* — V. *παραλύσῃ* — VI. *ὄνομα εἴη ἠρμοσμένον* (for so the best Mss. give instead of *ἥρμοσεν*) — VII. *διαφέρῃ* — VIII. *μάθοις ἢ ἐξεύροις*. Now if these emendations be correct, it will be impossible to support the present reading in the Prometheus by only two passages out of the whole remains of Attic Greek, or to deny that Æschylus wrote *μείζον' ἂν ὥραν*, of which *μείζονα μοῖραν* is merely the explanation. With regard to the word *ὥρα*, compare Œd. C. 386. *θεοὺς Ὥραν τιν' ἕξειν*: Trach. 57. *εἰ πατρὸς Νέμοι 'τιν' ὥραν*, the very

νείμαιμ', ἢ σοί. 300
γνώσει δὲ τάδ' ὡς ἔτυμ', οὐδὲ μάτην
χαριτογλωσσεῖν ἔνι μοι· φέρε γὰρ
σήμαιν', ὅ τι χρή σοι συμπράσσειν·
οὐ γάρ ποτ' ἐρεῖς ὡς Ὠκεανοῦ
φίλος ἐστὶ βεβαιότερός σοι. 305

ΠΡ. ἔα, τί χρῆμα; καὶ σὺ δὴ πόνων ἐμῶν
ἥκεις ἐπόπτης· πῶς ἐτόλμησας, λιπὼν
ἐπώνυμόν τε ῥεῦμα καὶ πετρηρεφῆ

expression of Æschylus ὥραν Νείμαιμ', while the words νέμειν ἐμοὶ Φθίνοντι μοῖραν, Trach. 1247. plainly prove that ὥρα and μοῖρα were by Sophocles considered synonymous.

300. νείμαιμ'. Many Mss., perhaps all, give νέμοιμ', to the destruction of the measure. The Attic form would be νείμει'.

302. χαριτογλωσσεῖν. *To do lip-service.* Stanl. quotes from Theognis, Μή μοι ἀνὴρ εἴη γλώσσῃ φίλος, ἀλλὰ καὶ ἔργῳ.

306. ἔα, τί χρῆμα; *Hah, what's the matter?* This is a common formula to express surprise. See Hippol. 909. Sometimes εἄ is omitted altogether, as in Heracl. 646. Cycl. 99. sometimes it is found extra-lineal, as in Orest. 1589. and Suppl. 103. Blomf. in Quarterly Rev. No. 18. p. 359. says, 'τί χρῆμα is sometimes put for διά τί χρῆμα.' It is never so used. If it were, the preposition would be sometimes found to supply the ellipse; which it never is. In Heracl. 633. the correct punctuation is Τί χρῆμα; κεῖσαι καὶ— ἔχεις; in 646. Τί χρῆμ'; ἀϋτῆς— στέγος· in 709. Τί χρῆμα; μέλλεις— Λείπειν—ἐμοῖς; The ellipse is of ἔστι or ἦν.

καὶ σὺ δή. *And you forsooth.* This is a sneering formula, not an interrogation.

307. ἐπόπτης. Literally, *a looker-on.* Barker, in Classical Recreations, p. 341. understands *inspector* in its religious sense; otherwise, says he, Æschylus would be guilty of tautology in twice asking the same question. But how Ocean could be called a religious *inspector*, does not appear. The tautology may be thus avoided, εἰ θεωρὸς δ' ὢν τύχης Ἐμῆς, ἀφῖξαι καὶ συνασχαλῶν, κακὸν Δέρκου θέαμα— where θεωρὸς τύχης ἐμῆς, the reading of the Schol., corresponds with Πόνων ἐμῶν θεωρὸς in v. 118. and κακὸν θέαμα with θέαμα δυσθέατον in 69. δύσποτμον θέαν in 119. δυσκλεὴς θέα in 249. and θεωρὸς ὢν with Βοᾶς τί τοῦδε πράγματος θεωρὸς ὤν, in a fragment of Æschylus, quoted by Ammonius. The error arose from not knowing that Æschylus frequently puts δὲ after the second or third word in a sentence, as in Eumen. 19. 21. 387. 601. S. Th. 41. Agam. 304. and from not understanding that συνασχαλῶν is the present, and not the future; which tense would have been absolutely necessary, had not Ocean already said ταῖς σαῖς τύχαις— συναλγῶ: and were not Prometheus rather alluding to the past, than looking to the future.

πῶς ἐτόλμησας. Compare Eurip. Philoctet. Fragm. Τί δὴ θέλων ποθ', ὅστις εἶ, ξέν', ἢ λαβὼν Τόλμαν τίν' ἥκεις; πότερον ἁρπαγῆς χάριν Εἰς τήνδ' ἄοικον κἀπορωτάτην στέγην, Ἢ τῆς ἐμῆς θεωρὸς ὢν κακῆς τύχης;

308. ἐπώνυμον—ῥεῦμα. *Of the same name* as yourself, 'the Ocean stream.'

αὐτόκτιτ' ἄντρα, τὴν σιδηρομήτορα
ἐλθεῖν ἐς αἶαν; ἢ θεωρήσων τύχας 310
ἐμὰς ἀφῖξαι καὶ συνασχαλῶν κακοῖς,
δέρκου θέαμα, τόνδ' ἔτ' οὐ Διὸς φίλον,
τὸν συγκαταστήσαντα τὴν τυραννίδα,
οἵαις ὑπ' αὐτοῦ πημοναῖς οὐ κάμπτομαι.
ΩΚ. ὁρῶ, Προμηθεῦ, καὶ παραινέσαι γέ σοι 315
θέλω τὰ λῷστα, καίπερ ὄντι ποικίλῳ.
γίγνωσκε σαυτὸν, καὶ μεθάρμοσαι τρόπους
νέους· νέος γὰρ καὶ τύραννος ἐν θεοῖς.
εἰ δ' ὧδε τραχεῖς καὶ τεθηγμένους λόγους

309. αὐτόκτιτ'. *Self-built.* Hesych. Αὐτοκτίτους δόμους· οὐ κατεσκευασμένους, ἀλλ' ἐκ ταὐτομάτου γεγενημένους. Σοφοκλῆς Κηδαλίωνι, speaking probably of caves.

σιδηρομήτορα — αἶαν. *Iron-parent land*, i. e. *Scythia.* Hence Σκύθῃ σιδήρῳ in S. Th. 817.

312. τόνδε τὸν Διὸς φίλον. How can the Vulgate be reconciled with the words τὸν Διὸς ἐχθρὸν in v. 120. and τὸν μέγα στυγούμενον, i. e. Διὰ, in v. 1040? The text presents what Æschylus wrote, τόνδ' ἔτ' οὐ Διὸς φίλον, *This the no longer friend of Jove, though he it was who placed him on his throne.* With regard to ἔτ' οὐ for οὐκ ἔτι, compare Trach. 161. Νῦν δ' ὡς ἔτ' οὐκ ὤν. Œd. T. 84. Βυθῶν ἔτ' οὐχ οἷα τε. Apoll. Rh. ii. 28. Τῶν μὲν ἔτ' οὐκ ἀλέγει. To these might be added Phil. 1215. ἔτ' οὐδέν εἰμι. But there ἔτ' is not free from suspicion. The ideas, however, of Philoctetes have some resemblance to those of Prometheus. For, says he, ἐχθροῖς ἔβαν Δαναοῖς ἀρωγός· ἔτ' οὐδέν εἰμί. 'I, who went to assist the Greeks against their enemies, am now nothing.'

314. πημοναῖσι κάμπτομαι. *I am bent by pains.* By what pains? Bodily or mental? Not bodily, because fixed to the rock, he could not bend; not mental, because fixed in his purpose, he would not bend. The true reading is given in the text, πημοναῖς οὐ κάμπτομαι, *I am not bent*, either in body or mind, being in both *upright.*

317. γίγνωσκε σαυτόν. The author of the sentiment γνῶθι σεαυτὸν is unknown. Juvenal calls it a revelation, sent from heaven. It was written on the *façade* of the temple at Delphi; hence called by Plato in Phædr. § 8. p. 230. Δελφικὸν γράμμα: where see Ast.

μεθάρμοσαι τρόπους νέους. *Fit new manners to yourself.* This Prometheus could not do; as the *new manners* were those of Jupiter, over which he had no control. But he could *fit himself to new manners.* Read, therefore, μεθάρμοσαι τρόποις νέοις. The change was in Jupiter, formerly a rebel, now a king, not in Prometheus, who knew no change; whose conduct was quite the reverse of the time-server Horace, 'Et mihi res, non me rebus subjungere conor.'

319. τεθηγμένους λόγους ῥίψεις, *Shoot out sharpened words.* Language is often compared to a *dart* or *arrow*, either from the *vibration* or *shooting out* of the tongue, in the act of speaking, or from the *arrow-headed* letters, once used in the East. From a similar source is derived the Homeric ἔπεα πτερόεντα.

ῥίψεις, τάχ' ἄν σου καὶ μακρὰν ἀνωτέρω 320
θακῶν κλύοι Ζεὺς, ὥστε σοι τὸν νῦν χόλον
παρόντα μόχθων παιδιὰν εἶναι δοκεῖν.
ἀλλ', ὦ ταλαίπωρ', ἃς ἔχεις, ὀργὰς ἄφες,
ζήτει δὲ τῶνδε πημάτων ἀπαλλαγάς.
ἀρχαῖ' ἴσως σοι φαίνομαι λέγειν τάδε· 325
τοιαῦτα μέντοι τῆς ἄγαν ὑψηγόρου
γλώσσης, Προμηθεῦ, τἀπίχειρα γίγνεται.
σὺ δ' οὐδέ πω ταπεινὸς, οὐδ' εἴκεις κακοῖς,
πρὸς τοῖς παροῦσι δ' ἄλλα προσλαβεῖν θέλεις.
οὐκ οὖν, ἐμοί γε χρώμενος διδασκάλῳ, 330

320. ἀνωτέρω θακῶν κλύοι Ζεύς. So in Eum. 297. κλύοι δ' ἂν καὶ πρόσωθεν ὢν θεὸς, and in a fragment, taken probably from this very play (see v. 975.), Μὴ μή συ· προσποιοῦ στόμ' ἠπιώτερον· Πόρρω γὰρ ἐστὼς ὁ θεὸς ἐγγύθεν κλύει.

322. μόχθων παιδιάν. *A game of grief*, i. e. *child's play*. Blomf. quotes opportunely from Aristides παιδιὰν εἶναι δοκεῖν τὰ ἐν τοῖς γράμμασι πρὸς τὰς ὁμιλίας αὐτὰς τῶν σοφῶν, and from Valer. Max. 'ista—præ iis quæ de te locuti eramus, ludus ac jocus fuissent.' See Victor. Var. Lect. vi. 13. Wyttenbach, Platon. Phæd. p. 179.

323. ὀργὰς ἄφες, ζήτει δέ. The sense seems to require *dismiss your anger and seek*, not *but seek*, i. e. ζήτει τε, not ζήτει δέ.

324. ζήτει. *Seek*. How? In the place of τῶνδε, Ald. gives τῶν, and one Ms. omits it altogether. There is probably some error here, arising from a lacuna. Prometheus must certainly have said something to call forth the self-condemning language of Ocean, Ἀρχαῖ' ἴσως, &c. The words of Prometheus were, perhaps, to this effect: 'How, and from whom? by prayers to Jove? no, never.' For without the introduction of such a sentiment, the expression, ὑψηγόρου γλώσσης, is perfectly unintelligible.

325. ἀρχαῖα. Literally, *of old date*, here *silly*, the effect of years being to produce *silliness*.

λέγειν. Two Mss. give λέγων, but λέγειν is confirmed by v. 1072. φαίνεται λέγειν.

326. μέντοι. It is difficult to say what is the meaning of μέντοι here.

327. τἀπίχειρα. Literally, *that which is put in the hand* as a fee, or reward. Here it is taken like μισθὸς in Hipp. 1051. Callimach. H. in Dian. 260. to express *punishment*. In familiar phrase we say in English, *a rap on the knuckles*. The same preposition ἐπὶ imparts a similar meaning to the word ἐπιτίμια.

328. σὺ δ' οὐδέ πω ταπεινὸς οὐδ' εἴκεις κακοῖς. *But you not at all humbled do not yield even to evils.* But meaning here is none, unless tautology has meaning. The sense required seems to be, 'But you, humbled not even in words, still hurl defiance to Heaven, and will not yield though pressed by weight of woes, but rather add to present future pains.' A similar train of ideas exists in v. 185. See also v. 1044. The triple δὲ is here perfectly indefensible.

πρὸς κέντρα κῶλον ἐκτενεῖς, ὁρῶν ὅτι
τραχὺς μόναρχος οὐδ' ὑπεύθυνος κρατεῖ.
καὶ νῦν ἐγὼ μὲν εἶμι, καὶ πειράσομαι,
ἐὰν δύνωμαι, τῶνδέ σ' ἐκλῦσαι πόνων.
σὺ δ' ἡσύχαζε, μηδ' ἄγαν λαβροστόμει. 335
ἢ οὐκ οἶσθ' ἀκριβῶς, ὢν περισσόφρων, ὅτι
γλῶσση ματαία ζημίας προστρίβεται;

ΠΡ. ζηλῶ σ', ὀθούνεκ' ἐκτὸς αἰτίας κυρεῖς,
πάντων μετασχὼν καὶ τετολμηκὼς ἐμοί.

331. πρὸς κέντρα κῶλον ἐκτενεῖς. *Stretch out your foot against the pricks.* This seems to have been a proverbial commandment. It is found in Pindar, the contemporary of Æschylus, in Pyth. ii. 172. ποτὶ κέντρον — λακτίζεμεν, where the Schol. [illegible]s, with the Schol. on Æschylus, [illegible]t the metaphor is taken from oxen, [illegible]o, goaded by the ploughman, kick [illegible]inst the goad, and are hurt the [illegible]re; and then quotes Agam. 1614. [illegible]ὸς κέντρα μὴ λάκτιζε, μὴ παίσας [illegible]γης, and Eurip. Peliad. Fragm. [illegible]ὸς κέντρα μὴ λάκτιζε τοῖς κρα[illegible]ίσί σου: to these Zenob. v. 70. [illegible]ds Bacch. 794. Πρὸς κέντρα λακ[illegible]ίζομι θνητὸς ὢν θεῷ. From which [illegible] appears that κῶλον here signifies [illegible] *heel of the foot.* The passage in [illegible]t. Apost. ix. 5. is an interpolation. [illegible] Valck. in N. T. p. 381.

332. ὑπεύθυνος. *Accountable.* At [illegible]hens public officers, before they [illegible]itted office, sent in their accounts, [illegible]υναι, to be audited by persons [illegible]led εὐθύνται, from εὐθύνειν *to make [illegible]aight.*

333. ἐγὼ μὲν εἶμι. *I will go.* Where? [illegible] Jupiter. But in that case the name [illegible] Jupiter should have been men[illegible]ned. There is something wrong here.

336. ἢ οὐκ. This crasis is com[illegible]on enough in dramatic Greek. See [illegible] whole host of examples in Monthly [illegible]v. May, 1785. p. 362. But it will [illegible] difficult to find ἢ οὐ or μὴ οὐ thus [illegible]ited at the commencement of a verse. Hence in Aristoph. Ἀχαρν. 319. τί φειδόμεσθα—Μὴ οὐ καταξαίνειν, the οὐ must be omitted, as it often is in places, where Elmsl. on Med. 1209. wishes it to be restored.

337. γλῶσση. This sentiment, Theophrastus says, is attributed by some to Bias, by others to Chilo, to whom it was communicated as a divine revelation, ὑπὸ τοῦ θεοῦ λεχθέν.

ζημίας. So Colb. rightly instead of ζημία. See Aristoph. Ἱππ. 5. Πληγὰς ἀεὶ προστρίβεται τοῖς οἰκέταις. In this expression neither the active or passive is found. But as προστρίβεται will thus want a nominative, we must read Οὐκ οἶσθα, κρῖμ' ὡς (ἢ οὐ περισσόφρων ἔτ' εἶ) Γλῶσση — προστρίβεται;

338. ζηλῶ σε, *I congratulate you.* Ζηλῶ in this formula generally carries with it an air of irony. See Med. 59. Soph. El. 1027. In Pers. 718. it is *I sincerely congratulate.*

ὀθούνεκα, i. e. ὅτου ἕνεκα. The common form ὅθ' οὕνεκα is inadmissible. A crasis of the diphthong ου thus repeated is found no where. Reisig, on Œd. C. 940. *Saxum versat sudando neque proficit hilum.* The expression ὀθούνεκα is Sophoclean, and seldom used by the other dramatists.

339. πάντων μετασχὼν καὶ τετολμηκὼς ἐμοί. *Having shared in all acts, and even those of daring, with me.* So understands Stanl. But ἐμοὶ is sadly out of place. One Scholiast explains ὅπερ ἦν σοι δυνατὸν, ἐπ' ἐμοὶ ποιήσας

καὶ νῦν ἔασον, μηδέ σοι μελησάτω. 340
πάντως γὰρ οὐ πείσεις νιν· οὐ γὰρ εὐπιθής.
πάπταινε δ' αὐτὸς μή τι πημανθῇς ὁδῷ.
ΩΚ. πολλῷ γ' ἀμείνων τοὺς πέλας φρενοῦν ἔφυς,
ἢ σαυτόν· ἔργῳ κοὐ λόγῳ τεκμαίρομαι.
ὁρμώμενον δὲ μηδαμῶς μ' ἀντισπάσῃς. 345
αὐχῶ γὰρ αὐχῶ τήνδε δωρεὰν ἐμοὶ
δώσειν Δί', ὥστε τῶνδέ σ' ἐκλῦσαι πόνων.
ΠΡ. τὰ μέν σ' ἐπαινῶ, κοὐδαμῇ λήξω ποτέ·

καὶ συναλγήσας ἐφ' οἷς πάσχω κακοῖς: another, δεινὸν πεπονθὼς ἐμοὶ συναλγεῖς: a third, κακὸν—πέπονθας συναλγεῖν ἐμοί: and a fourth, ὑπομείνας δι' ὧν συνηλγήσας. From hence it is fair to infer that the Scholiasts read in their copies some word better suited than τετολμηκὼς to συναλγήσας. What, if Æschylus wrote Πάντων μεταστχὼν καὶ τότ', ἠλγηκώς τ' ἐμοὶ Νῦν κοίν'. *Having shared in all that took place then, and having now condoled with me.*

340. ἔασον. *Leave your present purpose.*

μηδέ σοι μελησάτω. This passage seems to have escaped Porson's notice, on Hecub. 1174., where he says that only one example can be adduced from Sophocles, and one from Aristophanes in support of the construction μὴ ποίησον. Nor has Elmsl. noticed it on Med. 389. where he produces another exception in a fragment of Eupolis. Of these four passages the one in Æschylus is far the most difficult to correct. The others could, if this were the place for a lengthened discussion, be easily disposed of. Respecting the passage quoted from the little-known comic writer Theugenides, or rather Theognis (see Aristoph. Ἀχαρν. 11.), μὴ νόμισον was evidently the language of a foreigner, introduced on the stage, as talking bad Greek, a practice common enough at Athens; see particularly the closing scene of the Θεσμοφορ. So far, therefore, from μὴ νόμισον being an exception against the canon laid down by Herodian, p. 479. it does, like other exceptions, only confirm the rule; which Æschylus has no where violated, nor is likely to have violated here, especially as he might have written μηδὲ τημέλει σύ του, where τημέλει—του plainly corresponds with σώματος—ἐτημέλει in Iph. T. 311. a word peculiarly fitted to the present occasion, as appears from Hesych. Τημελῆσαι· θλίψαι, φιλοκαλῆσαι, σπουδάσαι· καὶ Τημελήσαντες καὶ Τημελούμενοι, ὁμοίως: in English, *to attend*, as a nurse or friend does; see Iph. A. 731. Χώρει πρὸς Ἄργος, παρθένους τε τημέλει, and the Argument on Eurip. Orest. ἐδόκει τὸν ἀδελφὸν τημελεῖν. In the passage of Æschylus most Mss. give μηδέν.

341. νιν. *Him*, i. e. Jupiter, whose name Prometheus omits purposely, to mark his contempt.

εὐπιθής. This is the correct form, not εὐπειθής. Such adjectives are derived from the aor. 2. not present, as Blomf. well observes.

345. μηδαμῶς μ'. So two Mss. The μ' is requisite to mark the antithesis in σαυτὸν and με.

348. τὰ—σ', i. e. τὰ σά. Thus σ' for σὰ in Eurip. Suppl. 456. where Markl. quotes Tro. 918. Œd. T. 413. to which Elmsl. on Œd. T. 329. adds Phil. 339. El. 1499. and, from his own, or rather Porson's emendation, (in Adversar. p. 269.) Helen. 586.

προθυμίας γὰρ οὐδὲν ἐλλείπεις. ἀτὰρ
μηδὲν πόνει· μάτην γὰρ, οὐδὲν ὠφελῶν 350
ἐμοὶ, πονήσεις, εἴ τι καὶ πονεῖν θέλεις.
ἀλλ' ἡσύχαζε, σαυτὸν ἐκποδὼν ἔχων·
ἐγὼ γὰρ οὐκ, εἰ δυστυχῶ, τοῦδ' οὕνεκα
θέλοιμ' ἂν ὡς πλείστοισι πημονὰς τυχεῖν·
οὐ δῆτ'· ἐπεί με χ' αἱ κασιγνήτου τύχαι 355
τείρουσ' Ἄτλαντος, ὃς πρὸς ἑσπέροις τόποις
ἕστηκε κίων οὐρανοῦ τε καὶ χθονὸς,

ἐπαινῶ κοὐδαμῆ λήξω. Valck. on Phœn. 1723. ἐπαινῶν, and so Eurip. Orest. 1166. παύσομαι δ' αἰνῶν σ'. But Schutz here quotes 170. δάμναται— οὐδὲ λήξει. Add 264. Αἰκίζεταί τε, κοὐδαμῆ χαλᾷ.

352. σαυτὸν ἐκποδὼν ἔχων. *Keeping yourself out of the way*, i. e. *harm's way*. This would, however, indicate that Jupiter was coming to Ocean, rather than Ocean was going of his own accord to Jupiter. What, if Æschylus wrote ἐκ πεδῶν, *out of the stocks*, i. e. not suffering as I do?

354. ὡς πλείστοισι. *To as many as possible*. This is somewhat too much. The Schol. explains ὡς καὶ ἄλλοις, *that others also*: and so the sense requires. Æschylus did not write ὡς πλείστοισι. He might have written τοῦδ' οὕνεκ' ἂν Θέλοιμι τοῖς πέλάς γε, where τοῖς πέλας is in Latin, *quibuswis aliis*; in English, *neighbours*. See on v. 272. In this respect Prometheus was more high minded than most men, who deem 'Solamen miseris socios habuisse doloris,' quoted by Stanl. who refers also to Terence, 'Ægre solus, si quid sit, fero.' Such too is Shylock's complaint 'No tears but my own shedding.'

355. οὐ δῆτα. Elmsl. was the first to perceive that this speech did not belong to Ocean. But neither he nor others, who have adopted the suggestion, seem to be aware that οὐ δῆτα never commence a verse, except from the mouth of the person who spoke the preceding verse, as in Hec. 367. Hipp. 1062. Alc. 558. Androm. 409. Heracl. 508. or else as an answer to a preceding remark, as in v. 795. Soph. El. 403. Aristoph. Νεφ. 903. Βατρ. 844. 1143. 1453. Ἱππ. 867. Σφ. 989. Λυσ. 904. But as no such remark is made here, οὐ δῆτα cannot belong to a new speaker.

ἐπεί με χ' αἱ. This is the emendation of Porson, suggested by a note of Markl. on Suppl. 1181. which Pors. quotes on Aristoph. Thesm. 96. and who, had he lived to edit Æschylus, would have, probably, given ἐπεί τοι χ' αἱ—Ἄτλαντός μ', and fortified the correction by his notes on Hec. 1169. and Med. 675. Μάλιστ'· ἐπεί τοι καὶ σοφῆς δεῖται φρενὸς· where this formula is frequently restored, and have compared it with Heracl. 508. Οὐ δῆτ'· ἐπεί τοι καὶ γέλωτος ἄξια, a passage the most apt for our present purpose.

356. ἑσπέροις τόποις Ἕστηκε. So Valck. on Hipp. 1053. The accusative, which would convey the idea of *motion*, not *rest*, cannot *stand* with ἕστηκε: it might *go* with βέβηκε.

357. κίων. So Rob. others κίον'. The reading is uncertain. Atlas, says Herodotus, iv. 184. was called *the pillar* of heaven; while Homer, Οδ. Α. 53. says, he supported the pillars of heaven; where Virgil, Æn. iv. 480. understands by pillars the axis of the poles: *cœlifer Atlas Axem humeris torquet.*

ὤμοιν ἐρείδων ἄχθος οὐκ εὐάγκαλον.
τὸν γηγενῆ τε Κιλικίων οἰκήτορα
ἄντρων ἰδὼν ᾤκτειρα, δαΐον τέρας, 360
ἑκατογκάρανον πρὸς βίᾳ χειρούμενον

Euripides in Ion. 1. simply says, Ἄτλας ὁ νώτοις χαλκέοισιν οὐρανὸν Θεῶν παλαιὸν οἶκον ἐκτρίβων: where Hermann prefers the common reading χαλκέοισι νώτοις, because the spondee in the fifth foot, an exception to Porson's canon, indicates the labor of Atlas groaning under the weight of his burden. But if Euripides intended to make the line an echo to the sense, he would surely have united ἐκτρίβων with νώτοις: and with two spondees at the end of a senarian, as Virgil has written at the end of an hexameter, *Jovis incrementum*, he might, in the language of Porson, have despised the wit of Aristophanes, *si sic omnia dixisset*.

359. γηγενῆ. *Earth-born*; which all of the *serpent*, or rather *worm* species, were supposed to be. Hence Typhon was said to be the offspring of Earth and Tartarus, that is, of cold earth and hot hell: by others he is said to be, like Vulcan, a child of Juno alone, without the intervention of a male parent: by others, as we learn from Schol. Ven. Ιλ. Β. 783. transcribed by Eustath. he was said to have sprung from an egg impregnated by Saturn, and given by him to Juno to bury in the ground with the view to the production of a being, powerful enough to dethrone Jupiter; a mystic story revealed by Stesichorus, (see Etymol. M. p. 772.) from whom Horace, doubtless, obtained the principal allusions scattered through his Odes, relating to the events of the war of the giants.

360. δαΐον τέρας. *A prodigy of destruction*. The theme of the Attico-Doric δαΐος, and the Ionic δήϊος is δαί-ω, *I burn, divide, destroy*.

361. ἑκατογκάρανον. *Hundred-headed*. So Horace, *bellua centiceps*. With regard to the orthography, Blomf. properly numbers κάρανον amongst the Attico-Doric forms. So Cho. 526. καρανοῦται. 703. καρανῶσαι. Eum. 186. καρανιστῆρες. Pseud-Eurip. Rhes. 817. καρανιστὴς, to which Burges adds Aristoph. Eq. 415. κυνοκαράνῳ. Κάρηνον is the Ionic form: hence in Hesych. Κερβέριος τρικάρηνος is, doubtless, part of an Ionic hexameter. Hermann, Præf. Hecub. p. 52. prefers ἑκατοντάκρανον. So Hesych. Βριάρεων· ἄνθρωπον ἑκατοντα-χεῖρα: and so Lex. Bekker. p. 467. Αὐτόκρανον λόγον, and τρίκρανον σκύλακα in Trach. 1106. and θῆρα—τὸν τρίκρανον in Herc. F. 611. and ἀμφίκρανον—κύνα in 1274. Either of those may stand, but the vulgate ἑκατοντακάρηνον cannot; as it introduces an anapæst never found in the second foot. Wellaver says that Æschylus here purposely used a word of seven syllables, containing two consecutive anapæsts, because he wanted to express by such an uncouth verse the uncouth form of Typhon; and in support of his doctrine he might have remarked that Virgil has in the same way written a very rugged line, 'Monstrum horrendum, informe, ingens, cui lumen ademtum,' to express an equally rugged person. But of such echoes to the sense Æschylus was not so enamoured, as to hazard a double anapæst, where scarcely one is admissible. For further examples of this newly adopted method of explaining metrical anomalies, see Hermann, de Metr. p. 51. ed. 2. and in Præf. Bacch. p. x. Reisig, in Aristoph. p. 78. whose arguments are ridiculed and repelled by Elmsl. on Œd. C. 1606.

βίᾳ. So one Ms. The vulgate βίαν introduces a too great concourse of accusatives.

Τυφῶνα θοῦρον, πᾶσιν ὃς ἀντέστη θεοῖς,

362. Τυφῶνα θοῦρον πᾶσιν ὃς ἀντέστη θεοῖς. So this verse is read in all the Mss. and early editions, except in Rob. and one Ms. Par. which give ὃς πᾶσιν. The verse is objectionable because I. Τυφῶνα is not the Attic accusative, but Τυφών. See Elmsl. Ἀχαρν. 1082. II. θοῦρος is not a dramatic, but epic word. III. If θοῦρος were a good word, it is not suited to the context; as it would seem to indicate that Typho was a *violent* animal, and not, as Plato represents, a subtle serpent *with many folds* (πολυπλοκωτέρον). IV. If the final ι in πᾶσι be elided, such elision can be supported by no similar unexceptionable instance: and, lastly, if the elision does not take place, an anapæst is introduced into the fourth foot of a senarian. If these objections united do not prove a corrupt reading, nothing can; of which, after all, the correction is extremely easy, Τυφὼν, ὃς ὢν θὴρ πᾶσιν ἀντέστη θεοῖς. To this emendation Burges first led the way by reading Τυφῶνα θῆρ' ὃς πᾶσιν, and comparing the words of the Schol. ἑκατονταικέφαλον Τυφῶνα—ἁπάντων θηρίων ἔχοντα κεφαλάς: to which in Class. Journ. No. i. p. 28. he added the testimony of Apollodorus i. 6. and the Schol. on Plato Phædr. p. 230. A. Τυφὼν—εἶδος ἔχων συμμιγὲς ἀνδρὸς καὶ θηρίων, and he might have added the words of Plato himself, εἴ τε τι θηρίον ὢν τυγχάνω Τυφῶνος πολυπλοκώτερον, and of Euripides in Herc. F. 611. Καὶ θῆρά γ' εἰς φῶς τὸν τρίκρανον ἤγαγον. But even if no such direct testimony had been at hand, it is plain that the sentence requires ὢν θὴρ to oppose πᾶσι—θεοῖς, with a view to show that Typho single-handed, though hundred-headed, was an animal capable of standing against all the Gods; and that in this formula ὢν θὴρ is used, as θνητὸς ὢν in Il. X. 9. διώκεις Αὐτὸς θνητὸς ἐὼν θεὸν ἄμβροτον. Pers. 748. θνητὸς ὢν θεῶν ἁπάντων. Orest. 8. θεοῖς ἄνθρωπος ὤν. Iph. A. 1381. θνητὸς οὖσα τῇ θεᾷ. Bacch. 635. πρὸς θεὸν γὰρ ὢν ἀνήρ. Herc. F. 342. σὲ νικῶ θνητὸς ὢν θεὸν μέγαν. 1322. θνητὸς ὢν τὰ τῶν θεῶν. Aristoph. Νεφ. 1082. θνητὸς ὢν θεόν. 1121. θνητὸς ὢν οὖσας θεούς. Democrit. in Stob. p. 187=213. θνηταὶ γεγῶτες μὴ φρονεῖθ' ὑπὲρ θεούς. Thus much in defence of the proposed emendation. Now with regard to the objections brought against the old reading, it has been said Τυφῶνα is not the Attic or dramatic accusative. Yet Euripides has in Herc. F. 1273. Πολύους ποτ' ἢ λέοντας ἢ τρισωμάτους Τυφῶνας ἢ Γίγαντας,| ἢ τετρασκελεῖς—. But here Τυφῶνας must be wrong, because Hercules had nothing to do with the killing of Typhon. This Elmsley knew, and therefore wished to read Γηρυόνας. But such a change is rather too violent. Had he remembered the words of Ovid, 'Inter serpentes, apros, avidosque leones, Jactor, et esuros terna per ora canes,' he would have immediately read Φῶτας, Γίγαντας ἢ τέρας τετρασκελὲς: where τρισωμάτους φῶτας refers to Ἀχελῶος, as appears from Trach. 10. Ὃς μ' ἐν τρισὶν μορφαῖσιν: and τρισωμάτους Γίγαντας to Γηρύων, as appears from Agam. 879. Τρισώματος τὰν Γηρύων ὢν δεύτερος: while τέρας being lost on account of τετρασ- caused the line to be eked out by the change of φῶτας into Τυφῶνας: a reading which Plutarch, II. p. 341. E. would seem to countenance, ὥσπερ πρὸς τὸν Ἡρακλέα Πολύους γὰρ Τυφῶνας ἢ πελωρίους Γίγαντας οὐκ ἀνέστησεν ἀνταγωνιστὰς ἐπ' αὐτόν: unless it be said that Πολύους γὰρ ἤτοι φῶτας ἢ πελωρίους Γίγαντας, is a fragment not of Euripides, but Æschylus. So much for Τυφῶνα. Then with regard to θοῦρος, that word exists *extra-choral* only in Eurip. Suppl. 578. a passage manifestly corrupt; while in Æsch. Prom. Solut. θοῦρος is the emendation of Scrimger for θηρός. Lastly, with regard to the ι, not elided in the dative, every informa-

σμερδναῖσι γαμφηλαῖσι συρίζων φόβον·
ἐξ ὀμμάτων δ' ἤστραπτε γοργωπὸν σέλας,
ὡς τὴν Διὸς τυραννίδ' ἐκπέρσων βίᾳ· 365
358 ἀλλ' ἦλθεν αὐτῷ Ζηνὸς ἄγρυπνον βέλος,
καταιβάτης κεραυνὸς ἐκπνέων φλόγα,
ὃς αὐτὸν ἐξέπληξε τῶν ὑψηγόρων
κομπασμάτων· φρένας γὰρ εἰς αὐτὰς τυπεὶς,
ἐφεψαλώθη κἀξεβροντήθη σθένος· 370

tion may be obtained by consulting Burney in Monthly Rev. Septemb. 1789. p. 244. Lobeck on Soph. Aj. 801. Elmsley, Heracl. 693. Burges, Æsch. Suppl. 8. Long as this note is, it would be wrong to close it, without giving the reader a choice amongst the conjectures made here by all kinds of critics. Stanl. reads πᾶσ' ὃς, Schutz ὃς πᾶσ', Butl. θοῦρον μόνος ὃς, Gaisford θοῦρον ὅστις ἀντέστη, Elmsl. Τυφὼν, ἅπασιν ὅστις, Lobeck πᾶσιν ὃς προύστη, Wunderlich πᾶσιν ὃς ἀνέστη, Anonym. German, θοῦρον πᾶσιν ἀντέστη.

363. σμερδναῖσι. Respecting the termination doctors differ: some contend for αισι, others ησι. The Mss. vary. Elmsl. prefers the latter, because Ἀθήνησι, *at Athens*, is never written Ἀθήναισι.

φόβον. So 2 Mss. and Rob. rightly. Others φόνον, absurdly.

364. γοργωπόν. *Gorgon-looking*. Although Homer has four times alluded to the story of the Gorgo, the old commentators say it was unknown to the poet, and that Hesiod first revealed that portion of mystic mythology.

365. τὴν Διὸς τυραννίδα. *The power of Jove*, i. e. *Jove himself*. So Sophocles Μηροῖς ὑπαίθων τὴν Διὸς τυραννίδα. Meleager, Ζηνὸς λῆμα καθεῖλεν Ἔρως. Horace, *Catonis virtus*.

ἐκπέρσων βίᾳ, *to destroy by force*. Not *force of body*, but *of fire from the eye*.

366. ἦλθεν αὐτῷ—ἄγρυπνον βέλος. Three Mss. and probably Med. read ἄγριον. Certainly βέλος cannot be called ἄγρυπνον: since, so far from the lightning being ever-awake, it is awake only during a thunder storm. But it will be said ἄγρυπνον means here *sleep-chasing*. How *sleep-chasing?* rather *sleep-producing*, if it destroys, as in the case of Typhon. Did the context admit the use of ἄγρυπνον βέλος, the expression might be compared with κρῆναι ἄϋπνοι, *sleepless*, i. e. *ever-living fountains*, in Œd. C. 679. There is, however, another objection to this verse in the words ἦλθεν αὐτῷ, *came to him*. Surely αὐτῷ is superfluous here, independent of its repetition in v. 368. By uniting the two readings all objections can be obviated; Ἀλλ' ἦλθεν ἀΰπνου Ζηνὸς ἄγριον βέλος, where ἀΰπνου Ζηνὸς corresponds to the οὐχ εὕδει Διὸς Ὀφθαλμὸς of some dramatist quoted by Stob. Ecl. Phys. p. 119. Gr.

367. καταιβάτης κεραυνός. Horace, 'impios Titanas immanemque turmam *Fulmine* sustulerit *caduco*.' Places struck by lightning were considered holy, and consecrated by the sacrifice of a young ram. Such, probably, was the spot chosen by Abraham for the sacrifice of Isaac.

370. ἐφεψαλώθη κἀξεβροντήθη σθένος. Here is an instance of the figure of speech called ὕστερον-πρότερον. *His strength was struck with lightning and reduced to a tinder-spark*. The fact is, that the skin of Typho after it was burnt looked exactly like tinder itself; while the former fury of his eyes

καὶ νῦν ἀχρεῖον καὶ παρήορον δέμας
κεῖται στενωποῦ πλησίον θαλασσίου
ἰπούμενος ῥίζαισιν Αἰτναίαις ὕπο.
κορυφαῖς δ' ἐν ἄκραις ἥμενος μυδροκτυπεῖ

became as harmless as the spark from tinder. In Aristoph. Ἀχαρν. 668. we find Οἷον ἐξ ἀνθράκων πρινίνων φέψαλος ἀνήλατ' ἐρεθιζόμενος οὐρίᾳ ῥιπίδι, taken, as the Schol. says, from Archilochus, πυρὸς δ' ἀνήλαθ' οἷα φεψάλυξ, to which allusion is also made in Lysistr. 107. Ἀλλ' οὐδὲ μοιχοῦ καταλέλειπται φεψάλυξ: and so in English a *spark* is used to designate a gay Lothario.

371. παρήορον. *Listless.* Literally, *loosely attached*, derived from παρὰ and ἄρω. The metaphor alludes to the custom of *loosely attaching* a third horse, in English, *out-rigger*, to a regular pair; or from the *list-less* dangling of a sword at the side of its wearer; and hence applied to the *list-less* manner of a silly person, as in Theocrit. Id. xv. 8. Æschylus, therefore, means by ἀχρεῖον καὶ παρήορον δέμας, *an useless and listless* body. But since παρήορος is derived by some from παρὰ and ἀείρω, *unable to erect itself*, as a snake does, when alive, Æschylus, by ἀχρεῖον καὶ παρήορον δέμας, might have meant *a body unable to use its hands or to lift itself up.*

372. στενωποῦ — θαλασσίου. *The sea-straits* of Messina.

373. ἰπούμενος. This is the emendation of Stephens, confirmed by one Ms. in the text and by another in the margin. Ἶπος is a *press*. Hence τρυγοιπὸς, *a wine-press*. Schutz quotes opportunely Pindar Ol. iv. 10. ὃς Αἴτναν ἔχεις ἶπον ἠνεμόεσσαν ἑκατογκεφάλα Τυφῶνος.

Αἰτναίαις. On this point the older authors agree with Æschylus; the more modern, headed by Callimachus, place Enceladus, not Typhon, in Sicily; while Philostratus steers a middle course by asserting that Typhon was buried in Sicily, and Enceladus in Italy, meaning, probably, under Vesuvius, which seems to have been unknown as a volcano, when Ætna was in all its glory. Apollon. Rhod. ii. 1218. says, that Typho Κεῖται ὑποβρύχιος Σερβωνίδος ὕδασι λίμνης. This lake was situated just within the boundaries of Egypt, on the side of Syria, and not far from Πηλ—ούσιον, *Mud-mouth*, a country whose geological features afford, like the contiguous coasts of Italy and Sicily, proofs of a volcanic origin; and hence, as the Egyptian and Sicilian Typho are only two outward forms of one internal idea, representing the destructive principle of matter opposed to the creative, it is reasonable to find places, similar in appearances, although distant in reality, thus fixed on as the spot, where events of a similar character and meaning in the mysteries were said to have happened; and hence too, by knowing the story of the *serpent*, and comparing the Greek word ἕρπω with the Latin *serpo*, we can at once perceive that their common origin *serbo* had in the language of Egypt the same meaning; and that σερβω-νὶς λίμνη is in fact only *serpent-lake;* and hence too we can solve the question respecting the Homeric Ἄριμα, which, as the story itself is connected with Italy, is only a Latin word, with the letters transposed, *Maria;* and, consequently, the στενωποῦ — θαλασσίου of Æschylus is the Ἄριμα of Homer and the λίμνη of Apollonius.

374. μυδροκτυπεῖ. *Makes the hot metal sound.* Μύδ-ρος is literally *mud-stream*, i. e. metal-mud or *ore* (Greek ροε) made liquid, or soft by heat. Blomf. says that μύδρος is often put for λίθος, *a stone*, and quotes Porson, Orest. 971. and Zeune on Xenoph. Mem. iv. 7. 7. But μύδρος is there put, not for λίθος, stone,

Ἥφαιστος, ἔνθεν ἐκραγήσονταί ποτε 375
ποταμοὶ πυρὸς δάπτοντες ἀγρίαις γνάθοις
τῆς καλλικάρπου Σικελίας λευρὸν γύας·

but λίθος διάπυρος, *burning stone;* or, in other words, μύδρος does not necessarily convey the idea of *metal*, but it always does that *of heat*. There is, indeed, one example of μύδροισι for λίθοισι in Pseud.-Orph. Argonaut. 894. but such an author must not be quoted as a Greek, nor even Lycophron, although he has ἐκχέας Πακτώλιον σταθμοῖσι τηλαυγῆ μύδρον v. 272. in the original sense *mud-ore*, not of *iron*, but *gold*.

375. ἐκραγήσονται. *Shall burst.* It was a common custom amongst the ancient dramatists to introduce into their plays, under the guise of a prophecy there related, real events. The eruption of Ætna here alluded to happened in the time of Æschylus, and probably during his residence in Sicily, and consequently, as Reisig remarks on Œd. C. 691. the date of the writing of this play is ascertained, although of its first appearance nothing is known.

376. ποταμοὶ πυρός. *Floods of fire.* Stanl. quotes Pindar, Pyth. i. 40. ἁπλάτου πυρὸς αὐτομάτου ἐκ μυχῶν παγαί, ποταμοὶ δ' ἀμεραῖς σίνιν προχέοντι ῥόον καπνοῦ αἴθων', for so that passage ought to be read instead of ἀμεραῖσι μέν, since the *stream of smoke* was the *destruction of day-light*. Concerning the word σίνις, see Blomf. Agam. 697. and with regard to the idea, compare Virgil, *consurgere fumo Et violare diem.* Stanl. also quotes πυρὸς ῥύακας from Strabo, and ποταμοὺς πυρὸς from Longinus § 35. ποταμοὺς—γηγένους ἐκείνου καὶ αὐτοῦ μόνου προχέουσι πυρὸς, where Ruhnken quotes Heraclid. Allegor. p. 447. ἀνίενται γηγένους πυρὸς αὐτόματοι φλόγες: whence it is plain that Pindar wrote αὐτομάτου, not ἀγνοτάτου.

πυρὸς — γνάθοις. *The jaws of fire.* So in Cho. 323. πυρὸς—γνάθος, imitated from Phrynichus in Πλευρωνίαις, whose words have been preserved by Tzetz. on Lycophr. 433. πλάκα Ὠκεῖα μαργοῖς φλὸξ ἐδαίνυτο γνάθοις. With regard to the idea of giving *jaws* to fire, or to leprosy, as in Cho. 279. however strange such expressions may sound to our ears, the English idea of the *jaws of death* would have sounded equally strange to the ears of a Greek, although Homer has an expression not very unlike, Πολέμου στόμα: where, says Eustathius, 'some cold rhetorician would not hesitate to put teeth into such a mouth, and surround it with jaws, and thus chatter about the teeth and jaws of war and such stuff:' and yet the metaphor would surely be as correct as the *jaws of fire;* from which, however, Phrynichus has in another fragment of the same play refrained, content to give fire the power of eating, but without the instrument of destruction, as seen in the words preserved by Pausan. x. p. 874. Τὸν κρυερὸν γὰρ οὐκ ἔλυξ-εν μόρον· ὠκεῖα δέ νιν Φλὸξ κατεδαίσατο δαλοῦ, Πραθομένου ματρὸς ἑᾶς Ἐκ κακομηχάνοιο.

377. λευρούς. So Rob. Γύη, or rather Γύης, is masculine. This was first remarked by Musgrave on Heracl. 859. τὸν Ἀργείων γύην, who there quotes Soph. Phœnic. Fragm. πάντα πληθύει γύην. Lycophr. 252. γύαι Λόγχαις ἀποστίλβοντες. Lyric. Poet. in Plat. Epist. i. γόνιμοι βρίθοντες—γύαι: in opposition to which, Elmsl. quotes Œd. C. 58. αἱ δὲ πλήσιοι γύαι. Antig. 569. Ἀρωσιμαι—γύαι. Bacch. 13. τὰς πολυχρύσους γύας. Helen. 88. Νείλου τάσδ' ἐπιστρέφει γύας. The sex is uncertain in Phœn. 673. βαθυσπόρους γύας. Prom. Solut. Fr. 7. αὐτοσπόροι γύαι. Aristoph. Av. 230. εὐσπόρους—γύας. In Hec. 453. Φασὶν Ἀπίδανον γύας λιπαίνειν, to which corresponds χρυσέαν ἄμπυκα τόξα τ' εὐλογήσω, Porson has violently re-

τοιόνδε Τυφὼς ἐξαναζέσει χόλον
θερμοῖς ἀπλάτου βέλεσι πυρπνόου ζάλης,
καίπερ κεραυνῷ Ζηνὸς ἠνθρακωμένος. 380
σὺ δ' οὐκ ἄπειρος, οὐδ' ἐμοῦ διδασκάλου
χρῄζεις· σεαυτὸν σῶζ' ὅπως ἐπίστασαι·
ἐγὼ δὲ τὴν παροῦσαν ἀντλήσω τύχην,

jected τᾶς πέδια in ed. 3. not aware that the true reading is πατέρ' Ἀ-πίδανόν φασι πέδον τᾶς γᾶς λιπαίνειν, although he has himself beautifully restored in Æsch. Suppl. 657. πέδον γᾶς, similar to πέδια—γῆς in Herc. F. 468. See Etymol. M. in Κόμης. Eustath. Od. H. p. 274. 23. γύη δὲ ἡ γύης ἀρσενικὸν, μέτρον γῆς.

378. χόλον—ἀπλήστου βέλεσι πυρπνόου. *The rage of an insatiable tempest, breathing fire with warm darts.* On these unmeaning words Schutz was the first to throw some light by reading ἀπλάτου, the very word of Pindar, and which is also found in Aj. 256. Trach. 1109. and Herc. F. 399. while a similar form exists in Eum. 53. Ῥέγχουσι δ' οὐ πλατοῖσι φυσιάμασιν, Ἐκ δ' ὀμμάτων λείβουσι δυσφιλῆ λίβα, and in Hesych. Πλατά· προσπέλαστα, as observed by Elmsl. Then with regard to θερμοῖς—βέλεσι. Whose darts are here spoken of? Not Jupiter's, because, after the destruction of Typhon, his lightning-arrows were no longer awake; not Typhon's, because, after his death, he had no fire-darting eyes. All the difficulty, however, will disappear at once, if we bear in mind that in this line there is an allusion to an event which took place, probably, at that very eruption. It is upon record that Empedocles threw himself into the crater of Ætna, with the view of giving, by his sudden disappearance, support to the assertion of his being a god; but as ill luck would have it, the shoe, which he had been accustomed to wear, was thrown out during a subsequent eruption, and thus revealed the real secret of his death. To this event Æschylus probably alluded, by writing θερμοῖς ἀπλάτου μέλεσι, i. e. *not to be approached by limbs of hottest mould*, where θερμοῖς is used for θερμούργοις, *daring*, as in S. Th. 509. ναυτῆσι θερμοῖς. Eum. 546. ἀνδρὶ θερμῷ. Antig. 88. θερμὴν καρδίαν. Plut. 415. θερμὸν ἔργον.

380. ἠνθρακωμένος. It is impossible not to be struck with the great similarity of this description of the attempt of the serpent Typho to destroy Jupiter, with the allusions made, in sacred writ, to the Arch-serpent's contest with the Creator, and to his similar punishment. That both are derived from one source is evident.

382. ὅπως ἐπίστασαι. *As you know how.* The circumstance to which Prometheus alludes is thus detailed in a fragment viii. 31. of the Orphic poems preserved by Proclus in Tim. p. 296. τῶν ἄλλων Τιτάνων εἰς τὴν κατὰ τοῦ πατρὸς ἐπιβουλὴν ἱεμένων ὁ Ὠκεανὸς ἀπαγορεύει τε πρὸς τὰς τῆς μητρὸς ἐπιτάξεις καὶ ἐνδοιάζει περὶ τῆς τάξεως. Ἔνθ' οὖν Ὠκεανὸς μὲν ἐνὶ μεγάροισιν ἔμμενεν, Ὁρμαίνων ποτέρωσε νόον τράποι ἢ πατέρα ὃν Γυμνώσαι τε βίης καὶ ἀτάσθαλα λωβήσαιτο Σὺν Κρόνῳ ἠδ' ἄλλοισιν ἀδελφοῖς, οἳ πεπίθοντο Μητρὶ φίλῃ, ἣ τούς γε λιπὼν μένοι ἔνδον ἕκηλος· Πολλὰ δὲ πορφύρων μένεν ἥμενος ἐν μεγάροισι Σκυζόμενος ᾗ μητρὶ κασίγνητοισι δὲ μᾶλλον. This allusion, however, is rather ill-timed; unless it be said that Prometheus was soured by misfortune.

383. ἀντλήσω τύχην. *Will exhaust my fate:* ἄντλον is the hold of a ship, where the bilge water is found. Hence ἀντλεῖν means literally *to draw out*

ἔστ' ἂν Διὸς φρόνημα λωφήσῃ χόλου.
ΩΚ. οὐκ οὖν, Προμηθεῦ, τοῦτο γιγνώσκεις, ὅτι 385
ὀργῆς νοσούσης εἰσὶν ἰατροὶ λόγοι;
ΠΡ. ἐάν τις ἐν καιρῷ γε μαλθάσσῃ κέαρ,
καὶ μὴ σφριγῶντα θυμὸν ἰσχναίνῃ βίᾳ.
ΩΚ. ἐν τῷ προθυμεῖσθαι δὲ καὶ τολμᾶν, τίνα

such water, and then *to exhaust* generally. The verb and its numerous compounds are found frequently in Euripides, less often in Æschylus, and in Sophocles not at all. It was probably a sea-phrase, corrupted from ἀνα-τλᾶν, an obsolete verb. Lucilius has *labores exantlaris.*

386. ὀργῆς νοσούσης—λόγοι. This is translated by a tragic poet, quoted by Cicero, Tusc. iii. 31. *Mederi posse rationem iracundiæ:* who consequently understood by λόγοι, *reason.* But there Stephens and Lambinus wished to read *orationem*, remembering, probably, the words of Seneca, quoted by Abresch. 'Primam iram non audebimus oratione mulcere; surda est et amens.' But there the antithesis seems to require 'rationis oratione;' for thus 'rationis' would be opposed to 'amens' and 'oratione' to 'surda.' This play of words is, however, unnecessary, if not impossible, in Greek, where λόγος means both *reason* and *discourse.* In defence of 'rationem' Davis quotes appositely the words of Jerome, who, like Cicero, speaks of 'time and reason,' 'Attamen quod tempore mitigandum est, cur ratione non vincitur;' and correctly observes that *orationem* destroys the metre. But in adopting this *reasonable* interpretation, we are met by the *words* of Horace: '*Sunt verba et voces,* quibus hunc lenire dolorem Possis,' and by the Euripidean λόγοι θελκτήριοι. So that it is not easy to define positively what λόγοι here means. Perhaps the knot may be cut, if not untied, by translating, *words of reason;* since speech is not always confined to reason. So much for λόγος. Now for ὀργῆς. It is quite evident that ὀργῆς, *anger*, is here required on account of the preceding χόλου. The reading, therefore, ψυχῆς, given by Plutarch, ii. p. 102. and Eustath. p. 696=576. must be wrong; because ψυχῆς νοσούσης does not necessarily convey the idea of a *mind diseased through passion.* Hence, in Æschylus, we must preserve ὀργὴ, *anger*, not, as Blomf. seems to interpret, *disposition.* But if we translate ὀργὴ *anger*, what is the meaning of ὀργὴ νοσοῦσα, *anger diseased?* This has puzzled Reisig, and not without reason does he on Œd. C. 1190. read, Ὀργῆς νοσοῦσιν, by a mistake of the pen, probably, for Ὀργῇ, because νοσεῖν τινὶ, not νοσεῖν τινὸς, is the correct Greek. Nor is the plural νοσοῦσαν without meaning. Ocean wished thus to hint that there were two persons suffering under the *disease of anger*, Prometheus and Jupiter. While, therefore, says he, I go and talk reason to Jupiter, do you commune with yourself. Thus too there is a peculiar beauty in the plural λόγοι, which, if *reason* alone had been meant, would have been λόγος.

388. σφριγῶντα θυμόν. *Swelling passion.* Σφριγᾶν is literally to *swell* as animals and plants do, during the period of increase. σφριγῶντα—ἰσχναίνειν is a medical phrase, to *reduce a swelling.* Compare Aristoph. Βατρ. 938. Οἰδοῦσαν ὑπὸ κομπασμάτων καὶ ῥημάτων ἐπαχθῶν Ἴσχνανα—Ἐπυλλίοις. Hence in Cicero, 'Si quidem quis tempestive medicinam admovens, Non ad gravescens vulnus allidat manus.' The Schol. Ven. on Il. A. 207. quotes a similar verse, thus corrected by Elmsl. Σφριγῶντα θυμὸν μαλακὸς ἰᾶται λόγος.

389. προθυμεῖσθαι. So some Mss.

ὁρᾶς ἐνοῦσαν ζημίαν; δίδασκέ με. 390
ΠΡ. μόχθον περισσόν, κουφόνουν τ' εὐηθίαν.
ΩΚ. ἔα με τήδε τῇ νόσῳ νοσεῖν, ἐπεὶ
κέρδιστον, εὖ φρονοῦντα μὴ δοκεῖν φρονεῖν.
ΠΡ. ἐμὸν δοκήσει τἀπλάκημ' εἶναι τόδε.
ΩΚ. σαφῶς μ' ἐς οἶκον σὸς λόγος στελεῖ πάλιν. 395
ΠΡ. μὴ γάρ σε θρῆνος ὁὐμὸς εἰς ἔχθραν βάλῃ.
ΩΚ. ἢ τῷ νέον θακοῦντι παγκρατεῖς ἕδρας;
ΠΡ. τούτου φυλάσσου μήποτ' ἀχθεσθῇ κέαρ.

others προμηθεῖσθαι. The former is supported by v. 349. προθυμίας γὰρ οὐδὲν ἐλλείπεις.

τίνα—ζημίαν; *what harm do you see?* But as Prometheus had not here hinted the existence of harm, Ocean would not think of asking such a question; although Prometheus as a prophet might know the inutility of Ocean's interference. We must, therefore, read, ΩΚ. ἐν τῷ προθυμεῖσθαι δὲ καὶ τολμᾶν μέ τι— ΠΡ. ὁρῶ συνοῦσαν ζημίαν· ΩΚ. δίδασκε δή. ΠΡ. μόχθον περισσόν.

392. 3. The law of these alternating dialogues does not permit a distich to be introduced between monostichs. Besides, it is manifest that κέρδιστον—μὴ δοκεῖν ought to follow ἐμὸν δοκήσει, not precede it. Read therefore, ΩΚ. ἔα με τῇδέ γ', εἰ νοσῶ, νοσεῖν· ΠΡ. ὅπη; (*how so?*) Ἐμὸν δοκήσει τἀπλάκημ' εἶναι τόδε. ΩΚ. κέρδιστον ἦν φρονοῦντα μὴ δοκεῖν φρονεῖν: where the words τῇδέ γ', εἰ νοσῶ, νοσεῖν correspond with v. 1014. Νοσοῖμ' ἄν, εἰ νόσημα. With regard to the κέρδιστον &c. we may compare the well-known 'Where ignorance is bliss, 'tis folly to be wise.'

395. σαφῶς—στελεῖ. So one Ms. The vulgate has στέλλει. Ald. στελλεῖ, i. e. στελεῖ, both united. But this is not the only error; for if the proposed arrangement be correct, it is manifest that στελεῖ must be followed by στέλλου, κομίζου. Read, therefore, ΠΡ. μὴ γάρ σε θρῆνος ὁὐμὸς εἰς ἔχθραν βάλῃ. ΩΚ. ἢ τῷ νέον θακοῦντι παγκρατεῖς ἕδρας; ΠΡ. τοῦτον φυλάσσου, μήποτ' ἀχθεσθῇ κέαρ. ΩΚ. σαφῶς μ' ἐς οἶκον σὸς λόγος στελεῖ πάλιν. ΠΡ. στέλλου, κομίζου· σῶζε τὸν παρόντα νοῦν. ΩΚ. ἡ σὴ, Προμηθεῦ, συμφορὰ διδάσκαλος. ΠΡ. ὁρμῶ νυν· ΩΚ. εὖ μοι τόνδ' ἐθώὕξας λόγον· where ὁρμῶ νυν is like χώρει νυν in Phœn. 1000. although ὁρμωμένῳ seems to be defended by v. 345. Ὁρμώμενον δὲ μηδαμῶς μ' ἀντισπάσῃς, and 1076. and οὐκ ἀκούσαις ἐπεθώὕξας, (to which passage is to be referred the reading here found in Ald. ἐπεθώὕξας) and Il. Θ. 293. τί με σπεύδοντα καὶ αὐτὸν Ὀτρύνεις, and Aristænet. i. 8. καὶ τὸν θέοντα κεντρίζει δεινῶς ὀξύτερον κατεπείγων. But here ὁρμωμένῳ would be quite at variance with the character of Ocean, who through the whole scene is represented as unwilling to take offence, even when sneered at; while Prometheus is snappish even with those who are anxious to serve him. Besides, τόνδε λόγον could not refer to the words of Prometheus, after the intervention of an intermediate verse spoken by Ocean himself.

396. θρῆνος ὁὐμός. Literally, *my lament for you*; here, *your condolence with me*. Blomf. compares τὴν ἐμὴν αἶδῶ Pers. 698. τὼμῷ πόθῳ Œd. T. 969. προνοίᾳ τῇ τε σῇ κἀμῇ Andr. 660. δυσμενείᾳ σῇ Hipp. 962. and σῇ ποθῇ Iph. T. 321.

ΩΚ. ἦ σὴ, Προμηθεῦ, συμφορὰ διδάσκαλος.
ΠΡ. στέλλου, κομίζου, σῶζε τὸν παρόντα νοῦν. 400
ΩΚ. ὁρμωμένῳ μοι τόνδ' ἐθώϋξας λόγον.
λευρὸν γὰρ οἶμον αἰθέρος ψαίρει πτεροῖς
τετρασκελὴς οἰωνός· ἄσμενος δέ τ' ἂν
σταθμοῖς ἐν οἰκείοισι κάμψειεν γόνυ.
ΧΟ. στένω σε τᾶς οὐλομένας στρ. α'. 405
τύχας, Προμηθεῦ· δαρκυσί-
σταικτον δ' ἀπ' ὄσσων ῥαδινῶν [λειβομένα]

399. συμφορὰ διδάσκαλος. Compare Agam. 170. τὸν 'Πάθει Μάθος' θέντα κυρίως ἔχειν: where Stanl. quotes Herodot. i. 207. παθήματα—μαθήματα. Med. 1203. τύχην—διδάσκαλον. Add Herod. Sophist. p. 160. Ald. τὴν ἡμετέραν διδασκαλίαν ἐκ τῶν συμφορῶν ἐπιστάμεθα. Plutarch, in Fab. τὸ δ' ἁμαρτάνοντα χρήσασθαι τοῖς παίσμασιν διδάγμασιν—ἀνδρὸς ἀγαθοῦ. Ælian in Suid. Νέμεσις—ἐν ταῖς ἰδίαις ἠναγκάσθη παιδευθῆναι συμφοραῖς. Soph. Amphiar. Fragm. ἐγὼ δ' Ὥσπερ ἀλιεὺς πληγὰς ἔχων διδάσκαλον.

403. δέ τ' ἄν, i. e. δέ τοι ἄν. Stanl. δ' ἔτ' ἄν. But *still* has no meaning here. Read δ' ἂν αὖ, *again*. The inductive particle τοι is here absurd.

407. ῥαδινῶν. Blomf. *tender*: rather, *easily moved to and fro*; from ῥα and δονεῖν, as in Il. Ψ. 583. ῥαδινὴ μάστιξ. But as bodies are not *easily moved to and fro* unless they are *slender*, hence ῥαδινὸς is *slender*, opposed to πλατὺς, *broad*, in Xenoph. Laced. ii. 6. ῥαδινὰ σώματα, and in Stesichorus ῥαδινοὺς—ἄκουτας, and Ibycus ῥαδινοὺς κίονας, both quoted by Schol. on Apoll. Rh. iii. 106. ῥαδινῆς—χειρός: whence *graceful*, because *slender* forms are so; as in Hesiod, Theog. 196. ποσσὶν—ῥαδινοῖσιν: and as *slender-legged* animals are *agile*, hence *quick*, as ῥαδινοὺς πώλους, in Anacreon, quoted by the same Schol. But as the Etymol. M. Ῥαδινώτερον, gives another derivation, ἐκ τοῦ ῥέω, ῥέαδην, ἐξ οὗ ῥαδινὸς, a suspicion arises, that the Homeric ἀδινὸς, when united to nouns signifying *grief*, ought to be written ῥαδινός: for it is plain that ῥαδινώτερον is a var. lect. for ἀδινώτερον in Od. Π. 216. and in like manner ῥαδινάων ought to be read for ἀδινάων in Il. B. 87. and 469. as descriptive of *light-moving* bees and flies. The Æolic form was βραδανὸς, which occurs in Sapph. Fragm. 24. βραδανὰν—Ἀφροδίταν, and 42. ὄρπακι βραδανῷ: for so Blomf. should have printed. See Hesych. Ῥαδινίζεται· τινάσσεται· and Βραδανίζει· τινάσσει: where Alberti quotes Phot. Ῥάδα· τὰ ῥόδα, ὅθεν καὶ Ῥαδινὴ, and corrects Ῥαδανὴ, as it is read in a poetic gloss in Hesych. Ῥαδανὴ κρόκος. With regard to the expression ῥαδινὴν—ᾠόνα in Anyte Epigram. xxi. both Brunck and Jacobs have rejected it; nor can the interpretation *tender*, given by Blomf., be admitted for a moment. In Æschylus ῥαδινὰ ὄμματα is descriptive of the *quick action* of the eyelids, which takes place previous to shedding tears.

λειβομένα. This word, utterly destructive of the measure, is stubbornly retained in all the Mss. hence here included within brackets. Wellaver thinks there is a lacuna in the antistrophe, delighted, doubtless, by the repetition, in one short sentence, of six words, connected with the idea of a liquid: '*A stream distilling tears* from eyes easily moved has *wetted*

ῥέος παρειὰν νοτίοις
ἔτεγξε παγαῖς· ἀμέγαρ-
τα γὰρ τάδε Ζεὺς ἰδίοις 410
νόμοις κρατύνων, ὑπερή-
φανον θεοῖς
τοῖς πάρος ἐνδείκνυσιν αἰχμάν.
πρόπασα δ' ἤδη στονόεν ἀντιστρ. α'.
λέλακε χώρα, μεγαλο- 415
σχήμονά τ' ἀρχαιοπρεπῆ
στένουσι τὰν σὰν ξυνομαιμ-
όνων τε τιμάν, ὁπόσοι τ'
ἔποικον ἁγνᾶς Ἀσίας
ἕδος νέμονται, μεγαλο- 420
στόνοισι σοῖς

with *watery fonts* the cheek.' Now, in such a sentence, where could λειβομένα be introduced?

409. ἔτεγξε. So Heath and one Ms. others ἔτεγξα.

ἀμέγαρτα. *Not to be lifted up highly.* From ἀ, μέγα, and αἴρω. Properly μεγ-αίρω is *I lift up as great*; hence, *I envy*, what I exalt. Blomf. explains ἀμέγαρτα, *unpiteously*. Why so?

413. ἐνδείκνυσιν. So one Ms. as the measure demands.

αἰχμάν. The *spear* of Jupiter is seldom mentioned. The Schol. quotes Pindar's αἰχματὰν κεραυνὸν, *lightning pointed* like a spear.

414. πρόπασα δ' ἤδη. Compare Pers. 548. Νῦν δὴ πρόπασα μὲν στένει γαῖ' Ἀσιάς.

416. τ' ἀρχαιοπρεπῆ στένουσι. So three Mss. others στένουσι. Heath κἀρχαιοπρεπῆ. Wellaver thinks τ' cannot stand here, because 'the ancient poets,' says Hermann on Orph. Lith. 81. 'do not thus unite two adjectives re ornament by a copulative.' To nay be added, that the repetition ὀνοεν and στένουσα is very objectionable. Perhaps Æschylus wrote Πρόπασα δὴ γῆ δὶς ὀὰν λέλακε, 'Χωρεῖ μεγαλο-σχήμονα τἀρχαῖ' ἀπρεπῆ,' στένουσα τὰν σὰν— where the words Χωρεῖ—ἀπρεπῆ show what was said, while δὶς ὀὰν alludes to the echo. On the Æschylean ὀὰ, see Blomf. Pers. 121.

419. ἁγνᾶς Ἀσίας, *holy Asia*. Why *holy?* The fact is, Ἀσία does not mean here the country so called, but the mother-in-law of Prometheus, whose residence was probably near Colchis. Steph. Byz. in Ἀσία calls her the wife of Prometheus, and so does Herodotus; but Lycophron, Apollodorus, Schol. on Apoll. Rhod., Eustath. on Dionys., and Etymol. M., as Berkelius observes, say she was the mother; rather mother-in-law; for Hesione was the wife of Prometheus: see v. 569. On the present occasion the mention of a *person*, not *place*, is required, as better suited to the word ἕδος. Compare ἕδος Ἀργείων in Orest. 1247. Διὸς—ἕδος Ion. 870. δαιμόνων ἕδη Heracl. 104. and similar passages in Beck's Index, v. Ἕδρα.

πήμασι συγκάμνουσι θνητοὶ,
Κολχίδος τε γᾶς ἔνοικοι στρ. β'.
παρθένοι, μάχαις ἄτρεστοι,
καὶ Σκύθης ὅμιλος, οἳ γᾶς 425
ἔσχατον τόπον ἀμφὶ Μαι-
ῶτιν ἔχουσι λίμναν,
Ἀραβίας τ' ἄρειον ἄνθος, ἀντιστρ. β'.

424. παρθένοι. Schol. αἱ Ἀμάζονες. See v. 748.

μάχαις. Thus some Mss., others μάχας. In the one case understand ἐν, in the other κατά. Either will do: to decide is impossible. Elmsl. prefers the genitive μάχας, but assigns no reason for such preference, nor in fact could he.

426. τόπον. So Rob. and Mss., πόρον Turn. τόπον πόρον Ald. Valck. on Hipp. 1053. prefers τόπον, because γῆς τόπον is the usual expression, not πόρον: which is probably a var. lect. for πέλας in 430. to be translated *a pass;* and thus shows that the true reading there is Καυκάσου πύλας. Compare Tro. 1098. ἔνθα πύλας Πέλοπος ἔχουσιν ἕδραι. The Indian word *Ghaut*, a *mountain pass*, thus exhibits its affinity with the English *gate;* a word frequently used under similar circumstances, as Rye-*gate*, and Harrow-*gate*, both situated in a hilly country: and so in Greek Θερμό-πυλαι, the *pass* of the warm springs.

428. Ἀραβίας. This mention of Arabia, Pauw and Elmsl. defend, by asserting that Æschylus neither knew nor cared about geography. But until some better proof be given of this assertion than the one under consideration, we may with safety affirm that Æschylus did not write Ἀραβίας. The true reading may be readily obtained by remarking that Eustath. on Dionys. Perieg. 31. when speaking of the one-eyed Ἀριμασποὶ, and the gold-guarding griffins mentioned by Æschylus in v. 830. and by Herodot. iv. 27. quotes from the last mentioned author,(§ 36.) 'εἰσί τινες ὑπερβόρεοι, οὕτω δὲ καὶ ὑπερνότιοι.' Καὶ ὅτι ὁ Ἄβαρις ὁ ὑμνούμενος ὑπερβόρειος ἦν· ὃς οὐδέν γε σιτεῖσθαι λέγεται καὶ τὸν οἰστὸν περιφέρειν κατὰ πᾶσαν τὴν γῆν. Of the celebrated Hyperborean Abaris and his arrow, the fullest information is given by Suidas, who, amongst other facts, tells us that the word κλίνεται, Ἄβαρις, Ἀβάριδος· τοὺς Ἀβάριδας, καὶ κατὰ ἀποκοπὴν Ἀβάρις: of which cases Ἀβάριδος is found in Plato, Charmid. p. 158. B. Ἀβάριδος, τοῦ ὑπερβορείου, and Ἀβάρις nom. and accus. plur. in two passages there quoted by Suid. himself. But as Herodot. has Ἀβάριος in the genitive, it is fair to infer, that there were two forms, or rather that Ἀβάριδος was introduced in consequence of its supposed derivation from ἀ, *not*, and βᾶρις, *a bark*, which makes βαρίδος in the genitive. But as Ἄβαρις the Scythian could have nothing to do with the Egyptian βᾶρις, it must be derived from Scythian words like A-βαρ-ις, *the far one:* where the letters βαρ have nearly the same sound, and quite the same signification, as the Teutonic *far:* and hence we perceive that βαρ-βαρος means *far-far*, i. e. very far (so βάρβαρυς, *very heavy*, in Hesych. Ὄλμος—λίθος βάρ-βαρυς). Hence Ἄβαρις was so called, not because among the Hyperboreans there was *not a bark*, but because he was *the far-one;* and hence too Ἄβαρις did not give his name to the people, but brought the people's name with him to Greece. Thus much has been said with a view to anticipate any objection that might be raised on the ground of grammar against the

ὑψίκρημνον οἵ πόλισμα,
Καυκάσου πύλας, νέμονται, 430
δάϊος στρατὸς, ὀξυπρώρ-
οισι βρέμων ἐν αἰχμαῖς.

ἐπῳδός.

μόνον δὲ πρόσθεν ἄλλον ἐν
πόνοις δαμέντ' ἀκαμαντοδέτοις
Τιτᾶνα † λύμαις εἰσιδόμαν 435
θεῶν Ἄτλαντ', ὃς αἰὲν ὑπείρ-

proposed reading, Ἀβάριές τ', ἄρειον ἄνθος. For with regard to the anachronism, should the preceding remarks be deemed inconclusive, Ἀβάριος ἄρειον ἄνθος would sufficiently defend itself by the passages referred to in v. 2. Σκύθην οἶμον. Under all circumstances, however, Ἀραβίας is perfectly indefensible: but if Ἀβάριες be admitted, we can see at once the connexion between the οἰστὸς of Abaris, and the αἰχμὴ of the Abarians.

ἄρειον ἄνθος. So in English, *The flower of chivalry*. Blomf. quotes Pers. 59. ἄνθος αἴας. 926. χώρας ἄνθος. Tro. 808. Ἑλλάδος ἄνθος.

429. ὑψίκρημνον. So Both. Elmsl. and Triclinius. The vulgate ὑψίκρημνόν θ' οἱ (in Turn. τ' οἱ) may be defended, if Ἀραβίας can be; otherwise not.

430. νέμουσι. This, the incorrect reading of the oldest Mss., must yield to νέμονται, the correct reading of the more modern copies: νέμομαι med. not νέμω act. means, *to inhabit*.

433. μόνον δέ. So Pauw and three Mss. The vulgate δὴ is here absurd.

πρόσθεν σου ἄλλων Ald. and one Ms.; ἄλλων without σου five Mss. These variations indicate a tampering with the text, which almost baffles any attempt to ascertain what Æschylus really wrote.

434. πόνοις—λύμαις. Neither sense nor syntax will admit of both these words in one sentence.

ἀκαμαντοδέτοις. In Greek there are no compounds of adjectives and participials. Hence Stanl. reads ἀδαμαντοδέτοις, and so one Ms. But though Prometheus was bound ἀδαμαντοδέτοισι λύμαις (v. 151), such was not the fate of Atlas; to whom would rather apply Pindar's expression κιόνες ἀδαμαντοπέδιλοι.

436. θεῶν. This genitive can depend only on μόνον. But such a construction is inadmissible, on account of the number of the intervening words. Two Mss. and Rob. give θεὸν, as if Τιτᾶνα θεὸν Ἄτλαντ' meant *Atlas a Titan god*. But whether Æschylus wrote θεὸν or not, it is impossible to decide in a passage so full of difficulty. The sense required appears to be, *I have seen a piteous sight, the only other one before yourself, the Titan Atlas subdued by labors unceasing*, or in Greek, Μόνον δὲ σοῦ πρόσθ' ἄλλο γ' ἐν Πόνοις δαμέντ' ἐν ἀκαμάτοις Τιτᾶν' ἐλεινὸν εἰσιδόμαν Θέαμ' Ἄτλαντ', ὃς αἰὲν ὑπείρ-οχον—where ἐλεινὸν θέαμα would correspond to θέαμα δυσθέατον in v. 69. δύσποτμον θέαν in 119. δυσκλεὴς θέα in 249. ἐλεινὸς εἰσορᾶν in 254.

ὃς αἰὲν ὑπείροχον. *Who with his back placed under the ever superincumbent mighty strength, and pole of heaven, groans.* But who does not see that in this sentence the word χθονὸς as opposed to οὐράνιον, is absolutely necessary after σθένος, even if its insertion were not confirmed by v. 357. οὐρανοῦ τε καὶ χθονὸς Ὠμοῖν ἐρείδων ἄχθος, while its omission can at

ὀχον σθένος κραταιὸν
οὐράνιόν τε πόλον
νώτοις ὑποστενάζει·
βοᾷ δὲ πόντιος κλύδων 440
συμπιτνῶν στένει βαθὺς, κελαινὸς δ'
Ἅιδος ὑποβρέμει μυχὸς γᾶς, παγαί θ'
ἁγνορύτων ποταμῶν
στένουσιν ἄλγος οἰκτρόν.

ΠΡ. μή τοι χλιδῇ δοκεῖτε μὴ δ' ἀθυμίᾳ 445
σιγᾶν με· συννοίᾳ δέ δάπτομαι κέαρ,
ὁρῶν ἐμαυτὸν ὧδε προυσελούμενον.

once be referred to the similarity of the words σθένος and χθονός. For ὑπείροχον one Ms. reads ὑπείρογχον, perhaps ὑπὲρ ὄγκον, a var. lect. for σθένος, itself a corruption of χθονός.

437. κραταιόν. Blomf. *heavy*, as '*validum* pondus' in Virgil, Georg. iii. 172. Its more usual meaning in Homer is *powerful*. It does not occur elsewhere in Æschylus; once only in Phil. 1110. κραταιαῖς — χερσὶν, and once in Herc. 964. but in Euripides the sense, and in Sophocles the metre, demands another word. Both passages are easy to correct, although one has baffled Hermann's ingenuity, and the other not even excited his suspicion. But as the discussion of these passages would require more space than can be here given to them, they are left to the sagacity of the reader. Suffice it to say that κρατ-αιὸς is the only adjective in -αιὸς formed from a neuter noun like κράτ-ος. This of itself is enough to make us doubt about the word in Attic Greek.

439. ὑποστενάζει. So all the Mss. but Med. and the one used by Rob. which read ὑποβαστάζει. Here, as elsewhere, the older Mss. are less correct than the modern.

440. βοᾷ—κλύδων—στένει βαθύς. This is the beautiful reading of Rob. obtained from Med. βάθος, while other Mss. give βύθος. The sense is, *And the sea-wave falling in concert with the groan (of Atlas) groans a deep bass.* In the common reading βοᾷ is a verb; and hence στένει βύθος becomes quite superfluous after βοᾷ—κλύδων, unless Æschylus meant what in this place would be absurd to distinguish, κλύδων from βύθος.

445. μὴ δ' ἀθυμίᾳ. This elegant reading is preserved by one Ms. in the text, and by another as a var. lect. The vulgate αὐθαδίᾳ, *obstinacy*, is superfluous after χλιδῇ, *pride*, to which ἀθυμίᾳ, *want of spirit*, is properly opposed.

446. δάπτομαι κέαρ. Stanl. quotes from Homer, Ὃν θυμὸν κατέδων· Σὴν ἔδεαι κραδίην. Aristoph. δέδηγμαι τὴν καρδίαν and δακεῖν τὴν καρδίαν. Pythagor. καρδίαν μὴ ἐσθίειν. Cicero, 'Ipse suum cor edens.' Virgil, 'edat dolor.' Horat. 'Est animum.'

447. προυσελούμενον, *insulted*. This is the correction of some unknown scholar, in the time of Needham; and so Porson. The Mss. read προσελούμενον, προσηλούμενον, and what not. The meaning of the word is, *spattered in the face with mud*, from πρὸ- ἐς- and ἕλος, as appears from Hesych. Προυγελεῖν· προπηλακίζειν: where Blomf.

καίτοι θεοῖσι τοῖς νέοις τούτοις γέρα
τίς ἄλλος, ἢ 'γώ, παντελῶς διώρισεν;
ἀλλ' αὐτὰ σιγῶ· καὶ γὰρ εἰδυίαισιν ἂν 450
ὑμῖν λέγοιμι. τὰν βροτοῖς δὲ πήματα
ἀκούσαθ', ὡς σφᾶς, νηπίους ὄντας τὸ πρίν,
ἔννους ἔθηκα καὶ φρενῶν ἐπηβόλους.
λέξω δὲ, μέμψιν οὔτιν' ἀνθρώποις ἔχων,
ἀλλ οἷς δέδωκ' εὔνοιαν ἐξηγούμενος· 455
οἳ πρῶτα μὲν βλέποντες ἔβλεπον μάτην,

corrects προυσελεῖν obtained from προυσελλεῖν (the reading of the ed. princ. of Etymol. M. first noticed by Burges, Tro. Append. p. 172.) and from the gloss in Hesych. Προυσέλα· προυϝέλα, (i. e. προυϝέλα, see Dawes p. 295.) προτέλει: where read προσέλει, as in another gloss Προσελεῖ· προπηλακιζει. Hence it appears that there were two verbs, προσ-ελεῖν and προ-εσ-ελεῖν, derived from ϝέλ-ος, a *marsh* (in French *marais*), whence the Latin *Vel-ia* is literally *marsh-land*, as we learn from Dionys. Halic. quoted by Dawes.

449. παντελῶς, *entirely*. But Prometheus was required to distribute, not *entirely*, but *skilfully*, i. e. παντέχνως.

450. καὶ γὰρ εἰδυίαισιν. Schol. ἐν γὰρ γιγνωσκούσαις: whence Abresch. conjectured κἂν γὰρ, quoting from Thucyd. ii. 36. μακρηγορεῖν ἐν εἰδόσιν, and Aristid. λέγειν—ἐν τοῖς ἀκριβῶς εἰδόσιν. Add Homer's Ἐν δ' ὑμῖν ἐρέω πάντεσσι. Aristoph. Ἀχαρν. 645. εἰπεῖν ἐν Ἀθηναίοις. Demosth. p. 877. ὃς γ' ἐν ὑμῖν ἐτόλμησεν εἰπεῖν. Gorgias p. 151. εἰπεῖν ἐν εἰδόσιν ὑμῖν.

451. πήματα, *calamities*. But man was not νήπιος in his *troubles*, but *plans*. One Ms. gives παίσματα, which Brunck has adopted. Æschylus wrote, perhaps, πλάσματα. Hence Prometheus was said to have formed men, previously πλάσματα πηλοῦ, *clod-poles*. Hence too we can understand the Schol. in Mss. Par. παίσματα, & εἶχον προτοῦ, κατ' εἰράνειαν. Heath first perceived the absurdity of πήματα.

453. φρενῶν ἐπηβόλους, *to reach at intellect*. The metaphor is derived from shooting an arrow, so as to *hit* the *bos*-eye or *bull's* eye in a shield, whose centre was made to *project* or *sink in*, representing in the former case *the eye*, and in the latter the *navel*, in Latin *umbo*, the same as the Greek ὀμ-φαλ-ὸς, whence the English *navel*. With regard to the construction, ἐπηβόλος, like other verbal adjectives, has an active and passive signification, (the latter found only amongst writers in the decline of Greek literature) and is always united to a genitive, as in Archippus in Πλούτῳ, quoted by Etymol. in Ἐπηβόλος. Porphyr. Homer. Quæst. p. 5. Schol. Οδ. B. 319. Νῦν δ' ὡς ἐγανύμην χρημάτων ἐπηβόλος: where ὡς ἐγανύμην is the very counterpart of ὡς ἐγανώθην in Aristoph. Ἀχαρν. 7.

455. ὧν δέδωκ' εὔνοιαν. Blomf. *the benevolence exhibited in the things I gave*. But εὔνοιαν ἐν τοῖς is not Greek; and if it were, it would be nonsense here. Wakefield in Silv. Crit. § 197. ἔννοιαν, and so Valck. in Not. Mss. The error is not in εὔνοιαν, but ὧν, for which one Ms. gives οἷσι. Read, therefore, οἷς δέδωκ', and compare Thucyd. ii. 40. δι' εὐνοίας ᾧ δέδωκε.

456. βλέποντες. *Who seeing saw in vain, and hearing heard not*. Morell refers to Isaiah vi. 9. Matth. xiii. 13. Luc. viii. 10. Gataker, Nov. Instrum. Styl. p. 58. quotes a Pythagorean

κλύοντες οὐκ ἤκουον, ἀλλ' ὀνειράτων
ἀλίγκιοι μορφαῖσι, τὸν μακρὸν βίον
ἔφυρον εἰκῆ πάντα, κοὔτι πλινθυφεῖς
δόμους προσείλους ἦσαν, οὐ ξυλουργίαν· 460

sentiment, Ὁ γραμμάτων ἄπειρος οὐ βλέπει βλέπων· Διπλοῦν δ' ὁρῶσιν οἱ μαθόντες γράμματα: and a fragment of Sophocles, Οἱ γὰρ κακῶς πράσσοντες οὐ κωφοὶ μόνον, Ἀλλ' οὐδ' ὁρῶντες εἰσορῶσι τἀμφανῆ.

457. ὀνειράτων—μορφαῖσι. So in v. 558. φωτῶν ἰσόνειρον—γένος. Agam. ὄναρ ἡμερόφαντον. Phœn. ὥστ' ὄνειρον ἰσχὺν ἔχων. Aristoph. εἰκελόνειροι. Pindar, σκιᾶς ὄναρ. Shakspeare, 'We are such stuff, as dreams are made of.'

458. τὸν μακρὸν βίον, *their long life*. Why *long?* Surely where man is compared to a *dream*, one would expect a word indicative of *weakness* or *darkness* rather than of *length*. Æschylus probably wrote τὸν νεκροῦ βίον. So Hecuba in Tro. 191. calls herself νεκροῦ μορφὰ, νεκύων ἀμένηνον ἄγαλμα.

βίον. So Mss. Edd. χρόνον. But βίον is better suited to mortals. See 544. τὸν μακρὸν—βίον, where the Chorus speak as human beings, rather than as immortal Sea-nymphs.

459. ἔφυρον εἰκῆ πάντα. *They mixed all things at random.* What *things*, and *how* mixed? This passage has been castrated. Allusion was made to the intercourse of the sexes, described by Lucretius, 'Et Venus in sylvis jungebat corpora amantum;' in reference to which and other natural acts of animals, Euripides Suppl. 201. says, Αἰνῶ δ', ὃς ἡμῖν θεῖον ἐκ πέφυρμένου Καὶ θηριώδους βίοτον εἰσηγήσατο· where Markl. quotes from Plutarch, μεταβαλὼν εἰς θεῖον ἐκ θηριώδους βίον and ἐκ τοῦ θηριώδους καὶ ἀγρίου μεταβαλεῖν τὴν δίαιταν, and from Pseud-Eurip. Sisyph. Fragm. ἄτακτος ἀνθρώποις βίος καὶ θηριώδης. In like manner Moschio, in his beautiful fragment preserved by Stob. R. N. p. 18=145. describing a primæval state, speaks of the διαίτας, which βροτοὶ θηρσὶν εἶχον ἐμφερεῖς. Hence it is fair to infer that Æschylus here wrote something similar to the words preserved in two Mss. of Stob. R. N. i. p. 4. Heeren. Βίον διῴκησ' ὄντα πρὶν πεφυρμένον Θηρσὶν θ' ὅμοιον.

κοὔτε. To this reading Porson objected not without reason. Schæf. on Bos, v. Κόπος, produces a host of instances, where οὔτε is followed by οὐ, but not one where καὶ—οὔτε and οὐ are thus joined. The fault lies in the κ, evidently introduced to prevent the elision of α in πάντα, after the castration had taken place.

460. δόμους προσείλους. *Exposed to the heat of the sun.* So Blomf. But unless Æschylus had spoken of a particular part of the house, he could not have used the word πρόσειλος. For thus Eupolis, quoted by the Schol., Αὔλη πρόσειλος: and by Phrynich. Arab. p. 14. Αὔλη πρόσειλος· ἡ πρὸς ἥλιον τετραμμένη, καὶ Τέγος πρόσειλον: where Αὔλη and Τέγος are separate parts of the house. Etymol. M. has indeed Πρόσειλος οἰκία: but οἰκία means *dwelling*, i. e. the *place* where the οἶκος is, not the οἶκος itself. Further, had Æschylus written δόμους, he could not have written πρόσειλους. Because the compounds of εἴλη are joined to nouns signifying *places*, not *things*, as Ἄειλα πέδια·—Αἰσχύλος, in Lex. Bekker. p. 347. and Εὔειλον χωρίον in Lex. Rhetor. quoted by Eustath. Οδ. Δ. p. 1574=276. and Εὔειλος τόπος in Suid. Wrongly, therefore, does Blomf. read εὐήλοις — ἀμέραις for εὐηλίοις in Aristoph. Ran. 240. and wrongly too did Musgrave read in Phœn. 685. ἃ νιν εὐήλοισι Δεῖξεν αἰθέρος πνοαῖς, unless we also read πτυχαῖς, as in Orest. 1631. and 1636. αἰθέρος πτυχαῖς, and αἰθέρος πτυχὰς in Hel. 611. and οὐρα-

κατώρυχες δ' ἔναιον, ὥστ' ἀείσυροι
μύρμηκες, ἄντρων ἐν μυχοῖς ἀνηλίοις.
ἦν δ' οὐδὲν αὐτοῖς οὔτε χείματος τέκμαρ,

νοῦ — πτυχὰς in Phœn. 84. as we ought to read, even if the observation, respecting the peculiar use of ἔθηλος, be proved to be incorrect. Since then δόμους προσείλους is the wrong, what is the right reading? Here Hesych. is at hand with his opportune gloss, Πλινθίδες· δοκίδες· i. e. Πλινθίδες means not *bricks*, but *tiles* placed on the *timbers* of the roof. Instead, therefore, of the absurd πλινθυφεῖς Δόμους we must read πλινθυφεῖς Δοκούς: and we can now understand that the word πλινθυφεῖς alludes to the *interlacing of the tiles;* where the word *interluce*, derived from the Latin *interlicia*, preserves the metaphor, taken from *weaving*, similar to the πλινθ-υφεῖς of Æschylus, and to the words of Pseudo-Plato in Epinom. § 2. p. 975. οἰκήσεων ξυνυφὴ καὶ ξύμπασα οἰκοδομία.

δόμους—οὐ ξυλουργίαν. This mention of house-building in so early a stage of society is quite premature. The order of events, by which man was led from a savage to a social life are more correctly detailed by Eurip. in Suppl. 212. especially as regards the introduction of language, which is there made to precede, not, as here, to follow, the introduction of arts and sciences; as if any information on such subjects could be conveyed without the previous possession of a medium of intercourse. Well, therefore, does Vitruvius, quoted by Stanl., say, that 'the first men lived *like beasts, without the use of an articulate language.*' Hence another reason for supposing the absence of words descriptive of the inability of savages to convey ideas except by signs and animal sounds, and who thus by their deeds and words ἔφυρον εἰκῇ πάντα.

461. ἀείσυροι. So some Mss. others ἀήσυροι, *light*. But as ants cannot fly, they cannot be said to be *driven by the wind*, like bees, and other winged insects. Hence ἀείσυροι is the preferable epithet for *ants*, of whom Horace says, 'Ore trahit quodcunque potest, atque addit acervo.' But as savages are any thing but provident, they cannot be compared to *ants;* an animal better suited to designate man in a civilised state, having, it is said, a republic as well regulated as that of the bees. More correctly is it said in the Orphic Fragments, 32. βροτῶν ἀλιτήρια φῦλα, Ἄχθεα γῆς, εἴδωλα τετυγμένα, μηδάμα μηδὲν Εἰδότες, οὔτε κακοῖο προσερχομένοιο νοῆσαι Φράδμονες, οὔτ' ἀποθεν μάλ' ἀπόστρεψαι κακότητος Οὔτ' ἀγαθοῦ παρεόντος ἐπιστρέψαι. Hence we may suspect there is another lacuna, in which it was said of savages that Βωλώρυχες δ' ἔναιον, ὡς γῆς ἔντερα Σκώληκες, ἄντρων ἐν μυχοῖς ἀνηλίοις, until by a change of manners they became ἀήσυροι μύρμηκες. With regard to the words γῆς ἔντερα Σκώληκες, Hesych. has Γαφάγας σκώληξ· ὃν ἡμεῖς γῆς ἔντερον λέγομεν· Συρακούσιοι· where Alberti quotes Hesych. Βωλώρυχα σῦν· Λακῶνες and Βωλοτόμοι μύρμηκες in Philipp. Epigr. 73.

462. μυχοῖς ἀνηλίοις. So Eurip. ἀνηλίων μυχῶν. Respecting μυχὸς, Dawes, p. 80. ed. Kidd, observes that μυχῷ is never found with ἐν in Homer, but that in Pindar, to whom Kidd in Index adds Solon and Theocrit., it is found with or without ἐν, and in both numbers; while Markl. on Suppl. 545. remarks that μυχὸς χθονὸς means 'an external recess' or 'corner of a land;' but μυχοὶ χθονὸς, 'the internal recess of earth' or 'the grave.'

463. ἦν δ' οὐδὲν αὐτοῖς. Achill. Tat. in Arat. Phænom. 456. quotes Οὐκ ἦν γάρ. In αὐτοῖς some word lies hid descriptive of man's ignorance.

χείματος—ἦρος—θέρους. From this enumeration of only three seasons we

οὔτ' ἀνθεμώδους ἦρος, οὔτε καρπίμου
θέρους βέβαιον· ἀλλ' ἄτερ γνώμης τὸ πᾶν 465
ἔπρασσον, ἔστε δή σφιν ἀντολὰς ἐγὼ
ἄστρων ἔδειξα, τάς τε δυσκρίτους δύσεις.
καὶ μὴν ἀριθμὸν ἔξοχον σοφισμάτων
ἐξεῦρον αὐτοῖς, γραμμάτων τε συνθέσεις,

can understand how it happened, that in some countries, as Plutarch says in Numa, p. 72. the year was divided into three months. Each month was in fact a season of three months. Butler quotes opportunely Tacit. in German. § 26. 'Hyems et ver et æstas intellectum et vocabula habent; autumni perinde nomen ac bona ignorantur.'

465. ἄτερ. Ms. Stob. ἄνευ. For such a variation it would in another place, perhaps, be difficult to account. Here ἄτερ is only the letters ερ∫α transposed, by which it was indicated that in ἔπρασσον the allusion is to *works* of husbandry, called specifically ἔργα, as we learn from Hesych. Ἔργον—ὁ δὲ Ποιητὴς, ὅταν ψιλῶς λέγῃ, μηδένος συμφραζομένου, τὸ κατὰ γεωργίαν δηλοῖ. Here again we have another defective passage, in which was originally found an account, similar to those of Lucretius and Ovid, respecting the fruits of the earth as the primæval food of man, previous to the invention of agriculture, and of its connexion with astronomy, as exhibited in Hesiod's *Works and Days*.

466. ἀντολὰς—ἄστρων. See v. 100.

467. ἄστρων ἔδειξα. This discovery is attributed to Palamedes by Soph. Naupl. Fragm. Ἐφεῦρε δ' ἄστρων μέτρα καὶ περιστροφὰς Τάξεις τ' ἀτάκτους οὐρανιά τε σήματα, where the τάξεις ἀτάκτους corresponds with the *rerum concordia discors*.

δύσεις. This suits better with ἀντολὰς than does ὁδοὺς, the reading of Stob.; on the other hand, δυσκρίτους suits better with ὁδοὺς than it does with δύσεις. Such variations suggest the idea of a lacuna.

468. καὶ μὴν ἀριθμόν. Here again the insertion of useless particles betrays the hand of a botcher, endeavoring to fill up a lacuna by καὶ μήν. In a continued narration μὴν has no place.

ἀριθμόν. Two Mss. of Stobæus, Ecl. Phys. i. p. 4. attribute to Æschylus Ἀριθμὸν εὑρὼν ἔξοχον σοφισμάτων. Ἔπειτα πάσης Ἑλλάδος καὶ συμμάχων Βίον διῴκησ' ὄντα πρὶν πεφυρμένον Θηρσὶν θ' ὅμοιον· πρῶτα μὲν τὸν πανσοφὸν Ἀριθμὸν εὕρηκ' ἔξοχον σοφισμάτων. Of these verses the first is, probably, from the Palamedes of Æschylus, and the remainder from the Palamedes of Euripides; who, having, as usual, borrowed a verse and half from Æschylus, prefixed them to the words in Fragm. 11. preserved by Stobæus, Καὶ τῆς γε λήθης φάρμακ' ὀρθώσας μόνος Ἐξεῦρον ἀνθρώποισι γράμματ' εἰδέναι, Ἄφωνα καὶ φωνάντα, συλλαβάς τε θεὶς.

ἀριθμὸν—ἐξεῦρον. The invention of numbers is attributed to Minerva by Livy vii. 3. to Palamedes by Manilius iv. 207. who follows Sophocles in Palamed. to Hermes by Cyrill. in Julian. i. p. 30. and to Thoth by Plato, Phædr. § 134.

ἄριθμον ἔξοχον σοφισμάτων. This was a Pythagorean doctrine. Stanl. quotes Ælian, H. V. H. iv. 17. ἔλεγεν, Pythagoras, ὅτι πάντων σοφώτατον ὁ ἀριθμός· δεύτερος δὲ ὁ τοῖς πράγμασι τὰ ὀνόματα θέμενος.

469. Stob. ἐξηῦρον. This form, once approved, but afterwards rejected by Porson, is preferred by Elmsl. in Præf. Œd. T. p. 10.

γραμμάτων. The Egyptians attributed the invention of letters to Thoth, Isis, and Hermes; and so will other nations, as soon as they under-

μνήμην θ', ἁπάντων μουσομήτορ' ἐργάνην· 470
κἄζευξα πρῶτος ἐν ζυγοῖσι κνώδαλα
ζεύγλαισι δουλεύοντα· σώμασίν δ' ὅπως
θνητοῖς μεγίστων διάδοχοι μοχθημάτων
γένοιν θ', ὑφ' ἅρματ' ἤγαγον φιληνίους

stand what is really meant by those three words.

470. *ἐργάνην.* So Stob.; the Mss. of Æschylus *ἐργάτιν.* But *ἐργάτιν* means 1. *a prostitute*, as in Callimach. *οὐ γὰρ ἐργάτιν τρέφω τὴν μοῦσαν* quoted by the Schol. on Pindar, Isthm. ii. 9. *ἃ Μοῖσα γὰρ οὐ φιλοκερδής πω τότ' ἦν οὐδ' ἐργάτις, οὐδ' ἐπέρναντο*—ἀοιδαί (in English *to prostitute* the pen for gain): 2. *busy*, as *χεῖρα—ἐργάτιν* in Phil. 97. But neither meaning is here suited to the context, with which Brunck has aptly compared the words of Livy, 'literæ—unica *custodia* fidelis memoriæ rerum gestarum'— and who might have compared Pindar, Ol. xi. 5. *εἰ δὲ σὺν πόνῳ τις εὖ πρήσσοι, μελιγάρυες ὕμνοι ὑστέρων ἀρχαὶ λόγων· τέλλεται καὶ πιστὸν ἔρκος ἐν μεγάλαις ἀρεταῖς*, feebly imitated by Horace, 'neque si chartæ sileant, quod bene feceris, mercedem tuleris.' Hence, instead of *ἐργάνην*, the change of one letter gives us *ἐρκάνην*, a word acknowleged by Eustath. Od. H. p. 274. Bas. *ἕρκος δὲ καὶ νῦν ὁ φραγμὸς—ὅθεν καὶ Ἑρκάνη, φασίν, ὁ φραγμός*; and by Hesych. *Ἑρκάτη· φυλακή*: where Alberti reads *Ἑρκάνη*. We might also read here *γραμμάτων τε συνθέσεις Μνήμης—ὄργανον*, and refer to *γράμματα—μνήμης ὄργανον* in Gorg. Palamed. p. 154. Ald. and to Pseud-Orph. Fragm. 28. *ταὐτὸ καὶ ἁρμονίη Μουσέων, αἷς γ' ὄργανα πάντα Μνημοσύνη πινύτως πρῶτον πόρεν, οὐκ ἀνεφάνθη, Ἀλλὰ χρόνος λήθη κατεχρήσατο καὶ κατέκρυψε· Νῦν δὲ τέχναι τε λόγοι τε νόμοι θ' ὅσα τ' ἔργα τέτυκται, Πάντα διὰ Μνήμην διασώζεται ἀνθρώποισιν.* But in that case we could make nothing of the words *ἁπάντων μουσομήτορ'*, for which if we substitute *λιπόντων μουσομήτορ'*, we may obtain something like sense, *the formation of letters, a barrier to things leaving Memory, the Muses' mother.* A different metaphor is used by Euryphamus in Stob. p. 536. *ἀνεύρετο δὲ καὶ γράμματα, θησαύρους τᾷ μνάμᾳ παρεσκευασμένους*: and a different sentiment expressed by Plato in Phædr. § 135. who asserts that the art of writing *τῶν μαθόντων λήθην ἐν ψυχαῖς παρέξει, μνήμης δι' ἀμελητησίαν.*

471. *κἄζευξα πρῶτος.* Pliny, vii. 56. says that the art of yoking animals was attributed by some to Triptolemus, by others to *Βουζύγης*, the Athenian. But *Τριπτόλεμος*, it is plain, taught the art of grinding only, from *τριπτὸς ground*, and *ὅλμος a mortar.*

ζυγοῖσι—ζεύγλαισι. These words are synonymous. Hesych. *Ζεύγλη· ζυγόν.* There is some error here, which Toup saw but could not correct, as appears from Kidd on Dawes, p. 481. Perhaps Æschylus wrote *Αἴγλαισι.* Hesych. *Αἴγλας· ἀμφιδέας, καὶ ψέλλια τὰ περὶ τὴν ὕνιν τοῦ ἀρότρου*, i. e. rings attached to the coulter of the plough, put for the plough itself.

κνώδαλα. Apollon. Lex. Hom. says that *κνώδαλα*, corrupted from *κινώθαλα*, is applied by Alcman to *sea-monsters*, by Homer to *land-animals*, by some to *wild beasts*, by others to *reptiles*: here it means *beasts of burden* (perhaps *buffaloes*): compare Æsch. Prom. Fragm. *Ἵππων ὄνων τ' ὀχεῖα καὶ ταύρων γονὰς Δοὺς ἀντίδουλα καὶ πόνων ἐκδέκτορα.*

472. *σώμασίν θ'.* So all the editions. But *δὲ* unites two different periods, *τε* the parts of one period.

474. *γένοιν θ'.* So Dawes, p. 481. The vulgate *γένων θ'* offends against syntax and metre; *ὅπως γένωνται* cannot follow *ἤγαγον*; nor, if it could, can *γένωνται* suffer elision before *ὑφ'*.

ἵππους, ἄγαλμα τῆς ὑπερπλούτου χλιδῆς. 475
θαλασσόπλαγκτα δ' οὔτις ἄλλος ἀντ' ἐμοῦ
λινόπτερ' εὗρε ναυτίλων ὀχήματα.
τοιαῦτα μηχανήματ' ἐξευρὼν τάλας
βροτοῖσιν, αὐτὸς οὐκ ἔχω σόφισμ', ὅτῳ
τῆς νῦν παρούσης πημονῆς ἀπαλλαγῶ. 480

ΧΟ. πέπονθας αἰκὲς πῆμ', ἀποσφαλεὶς φρενῶν
πλανᾷ· κακὸς δ' ἰατρὸς ὥς τις, εἰς νόσον
πεσὼν, ἀθυμεῖς, καὶ σεαυτὸν οὐκ ἔχεις
εὑρεῖν ὁποίοις φαρμάκοις ἰάσιμος.

ΠΡ. τὰ λοιπά μου κλύουσα, θαυμάσει πλέον, 485

ὑφ' ἅρματ'. 'Pliny, N. H. vii. 56. attributes the invention of chariot-driving to the Phrygians; Virgil, Georg. iii. 113. to Erichthonius; Tertullian, and Theon on Aratus, to Trochilus of Argos.' Stanl.

475. ἄγαλμα. *The delight.* Blomf. thinks Æschylus alludes to the value set by the Athenians on a horse-racing establishment. Æschylus probably alluded to Hiero, the *prime whip* at Olympus, in whose court the poet was then residing, and, perhaps, after his successful mule-race, immortalised by Pindar.

477. λινόπτερ'. So Hesiod, νηὸς πτερά: Oppian, λινοπτερύγων—νηῶν: Eurip. λευκόπτερε—πορθμὶς: Ennius, 'velivolas naves:' Virgil, 'velorum—alas.'

ὀχήματα. So Oppian and Nonnus ἅρμα θαλάσσης. Anonym. in Dionys. Hal. περὶ Συνθεσ. πλωταῖς ἀπήνησι χαλκεμβόλοις. Eurip. ναῖαν ἀπήνην, and νάϊον ὄχημα. Homer, Νηῶν—αἷθ' ἅλδς ἵπποι. On the other hand, in the East, *camels* are called the *ships* of the desert.

480. τῆς νῦν παρούσης πημονῆς. The same hemistich is in Soph. El. 939.

481. αἰκές. So Dawes. The vulgate ἀεικὲς introduces an anapæst. It is a trisyllable in 97. 534. 1077. and Soph. El. 191.; a dissyllable in Soph. El. 206. and 216. and in like manner αἰκέλιον in Androm. 131.

482. κακὸς δ' ἰατρός. Giacomelli quotes from Cicero, 'Neque imitare malos medicos, qui in alienis morbis profitentur se tenere medicinæ scientiam, ipsi se curare non possunt.' Stanl. adds from Demosth. τοὺς ἐπιλήπτους φησὶν ἰᾶσθαι, αὐτὸς ὢν ἐπίληπτος πάσῃ πονηρίᾳ: the proverbial Ἄλλων ἰατρὸς, αὐτὸς ἕλκεσιν βρύων: the Homeric Τὸν μὲν (i. e. Machaon) ἕλκος ἔχοντα, Χρηΐζοντα καὶ αὐτὸν ἀμύμονος ἰητῆρος: and the Scriptural ἰατρὲ, θεράπευσον σεαυτόν. The same idea is expressed in a fable of Æsop, Σὺ δ' ἐξιώμενός γ' ἄλλους, Πῶς σαυτὸν ὄντα χωλὸν οὐκ ἰατρεύεις;

483. ἀθυμεῖς. This alludes to τάλας, spoken in a desponding tone by Prometheus, exhausted by his long speech. Boissonad. refers to Lex. Bekker. p. 352. Ἀθυμεῖν· ἐπὶ τοῦ τῇ ψυχῇ καταπεπτωκέναι· πολὺ ἐστιν ἐν τῇ τραγῳδίᾳ· οὕτως Αἰσχύλος.

σεαυτόν. In iambics it is always σαυτόν. Read καὶ σέ γ' αὐτὸν, and so in v. 381. read σέ γ' αὐτὸν, where γε, as here, marks a sneer.

σέ γ' αὐτὸν—ἔχεις. This accusative follows in sense, not construction, ἰάσιμος. So Soph. El. 1107. Αἴγισθον, ἔνθ' ᾤκηκεν, ἱστορῶ πάλαι. Aj. 118. Ὁρᾶς, Ὀδυσσεῦ, τὴν θεῶν ἰσχὺν, ὅση. Kuster on Aristoph. Plut. 55. gives a host of similar passages.

485. θαυμάσει πλέον. *You will wonder more.* But the Chorus had

οἵας τέχνας γε καὶ πόρους ἐμησάμην.
τὸ μὲν μέγιστον, εἴ τις εἰς νόσον πέσοι,
οὐκ ἦν ἀλέξημ' οὐδὲν, οὐδὲ βρώσιμον,
οὐ χριστὸν, οὔτε πιστὸν, ἀλλὰ φαρμάκων
χρείᾳ κατεσκέλλοντο, πρίν γ' ἐγὼ σφίσιν 490
ἔδειξα κράσεις ἠπίων ἀκεσμάτων,
αἷς τὰς ἁπάσας ἐξαμύνονται νόσους.

not as yet expressed the least wonder. There is something wrong here.

486. *οἵας—γε.* So Elmsl. who quotes S. Th. 638. *οἵας γ' ἀρᾶται.*

καὶ πόρους. So Rob. and eight Mss.; Ald. Turn. and four Mss. *δόλους.* Blomf. quotes v. 59. *εὑρεῖν κἀξ ἀμηχάνων πόρους.* Read *κἀπόροις, even to those in doubt.* Gorg. in Palamed. p. 154. Ald. *ἐποίησε ἀνθρώπινον βίον πόριμον ἐξ ἀπόρου.*

488. *οὐκ—οὐδὲν—οὐδὲ—οὐ—οὔτε.* Such an accumulation of negatives may be paralleled by the passages of Plato quoted in Matth. Gr. Gr. § 601. *σμικρὰ φύσις οὐδὲν μέγα οὐδέποτε οὐδένα οὔτε ἰδιώτην οὔτε πόλιν δρᾷ,* and *οὐδένι οὐδαμῇ οὐδαμῶς οὐδεμίαν κοινωνίαν ἔχει.* *There was no remedy, until I showed it.* Not so; the remedy existed, but nobody knew of it. Read, therefore, *Ὃ γ' ἦν ἀλέξημ', οἶδεν οὐδ' εἷς βρώσιμον.* Compare Aristoph. Βατρ. 1076. *οὐδ' οἶδ' οὐδ' εἷς.* Iph. T. 477. *κοὐδὲν οἶδ' οὐδ' εἷς κακόν.*

βρώσιμον--χριστὸν--πιστόν. Amongst the ancients there were, as amongst the moderns, Apothecaries, Chirurgeons, and Quacks. The first resorted to medicines 'to be eaten,' *βρώσιμα* or *ἐδανά*: 'to be drunk,' *ποτὰ* or *πιστά*: 'to be applied as a poultice,' *ἐπίπλαστον*: 'to be applied as a powder,' *ἐπίπαστον*: 'to be used as an embrocation,' *ἔμβρεκτον*: 'to be used as a scent,' *ὀσφραντόν*: 'to be used as an injection,' *εἴσφρητον.* The Chirurgeons resorted 'to cutting,' *τομή*: and 'to burning,' *καῦσις.* The Quacks had recourse 'to charm by words,' *ἐπῳδαί*: 'to deeds,' *μαγεύματα*: 'to the union of words and deeds,' *γοήτειαι*: and 'to amulets,' *περίαπτα.* Hence, in Eurip. Suppl. 1100. it is plain we ought to read *βρωτοῖς ποτοῖσι καὶ μάγων τεχνάσμασι.* Compare Orest. 1508. *φαρμάκοισιν ἢ μάγων τέχναισιν.*

489. *οὔτε πιστόν.* So Blomf. The vulgate *οὐδὲ πιστὸν* would mean *not even a draught;* as if a *draught* could be discovered more easily than any other kind of medicine.

πιστόν. This is a rare word; though formed as regularly from *πί-ω*, as *χριστὸς* from *χρί-ω.* Of the same family is *Πίστρα* in Cycl. 29. and 47. explained *πότιστραι, drinking troughs,* by the Etymol. M.

490. *κατεσκέλλοντο, were reduced to skeletons.*

πρίν γ' ἐγώ. So Rob. and five Mss.; others omit *γ'*. Wellaver says *πρὶν* is sometimes long. Never.

491. *ἀκεσμάτων.* 'Pliny, N. H. vii. 56. says the Egyptians claimed the discovery of pharmacy; others ascribe it to Arabus, son of Babylon and Apollo; others to Chiron the centaur, the son of Saturn and Philyra.' Stanl.

492. *ἐξαμύνονται.* This word is obelised by Porson. Why, it is not known. The Schol. has *καταγωνίζωνται*: whence Valck. in Not. Mss. and Blomf. on S. Th. 20. read *ἐξαμύνωνται.* But the subjunctive cannot follow *ἔδειξα.* Ald. and two Mss. *ἐξαμείβονται, change from.* But neither *ἐξαμύνονται,* which is found no where else, nor *ἐξαμείβονται,* are suited to the context, which requires something like *ἐξαλύσκονται.* What Æschylus wrote is quite uncertain.

τρόπους δὲ πολλοὺς μαντικῆς ἐστοίχισα,
κἄκρινα πρῶτος ἐξ ὀνειράτων ἃ χρὴ
ὕπαρ γενέσθαι· κληδόνας δὲ δυσκρίτους 495
ἐγνώρισ' αὐτός· ἐνοδίους δὲ συμβόλους
γαμψωνύχων τε πτῆσιν οἰωνῶν σκεθρῶς
διώρισ', οἵτινές τε δεξιοὶ φύσιν,
εὐωνύμους τε, καὶ δίαιταν ἥντινα
ἔχουσ' ἕκαστος, καὶ πρὸς ἀλλήλους τίνες 500
ἔχθραι τε καὶ στέργηθρα καὶ συνεδρίαι·
σπλάγχνων δὲ τελεότητα, καὶ χροιὰν τίνα

493. *μαντικῆς*. Adjectives signifying *sciences* are generally used without the article. See Porson, Hec. 788.

494. *ὀνειράτων—ὕπαρ*. The *ὄναρ* is a *night*, and *ὕπαρ* a *day dream*. Homer's *Οὐκ ὄναρ, ἀλλ' ὕπαρ ἐσθλὸν, ὃ καὶ τετελεσμένον ἔσται*, and Plato's *ὀνειρώττομεν ἢ ἐγρηγόραμέν τε καὶ ὕπαρ ἀλλήλοις διαλεγόμεθα*, tell all that can be told about these words. Respecting the science of *dream-divining*, see the commentators on Daniel ii. 4. Philo the Jew attributes the invention to Abraham.

495. *κληδόνας, calls* from heaven.

496. *αὐτοῖς*. Here, and in v. 469. Wakefield reads *αὐτὸς*, because the nominative suits better the honest boasting of Prometheus, as in the expressions, *τίς ἄλλος ἢ 'γώ : ἐγὼ ἔδειξα : κἄζευξα πρῶτος* : and *κἄκρινα πρῶτος*. So Pherecrates in Schol. Aristoph. Βατρ. 748. *Ὅστις παρέδωκα τέχνην αὐτὸς*, and so probably Thucyd. i. 23. *ἔγραψα πρῶτος*, instead of *πρῶτον*.

ἐνοδίους—συμβόλους. Accidents of the road, as detailed by Horace in his Ode 'Impios parræ recinentis omen—' and Theophrastus on Superstition, *Τὴν ὁδὸν ἐὰν παραδράμῃ γαλῆ*, where Casaubon refers to Æschylus.

497. *οἰωνῶν*. 'Ovid, Met. xv. 558. attributes the invention of the science of augury to Tag-es (i. e. *Τάγ-ος*, *Doge*, *Dugs*, or *Dux*, *Duke*) of Etruria; Pliny, N. H. vii. 56. to the Carians; Diodorus, ii. 29. to the Chaldeans; Suidas to Telegonus,' i. e. *Τηλ-ο-γονος, far-born* or *foreigner*. Stanl.

498. *δεξιοὶ φύσιν. On the right hand by nature*. Birds were good or ill-omened, not by *nature*, but in *appearance*, i. e. *φάσιν*.

499. *εὐωνύμους*. So the Mss. and Schol. *δεῦν εἰπεῖν καὶ οἵτινές εἰσιν εὐώνυμοι, εὐωνύμους εἶπε πρὸς τοὺς διώρισα*. Wellaver quotes Xenoph. K. Π. ii. 1. *ἔλεξάς μοι πόσῃ τις ἡ προσιοῦσα καὶ πάλιν τὴν ἡμετέραν*.

500. *ἔχουσ' ἕκαστος*. So Elmsl. who quotes Aristoph. Plut. 784. *Νύττουσι—ἕκαστος*, and Eupolis, Fragm. in Polluc. x. 161. *Οἰκοῦσι—οἴκημ' ἔχων ἕκαστος*. See Matth. Gr. Gr. § 301.

501. *συνεδρίαι. The sitting-together*. This was considered a favorable omen, while the *διεδρία* was an unfavorable one. But in what *συνεδρία*, as an augury, differed from *στέργηθρα*, we are not told.

502. *σπλάγχνων*. 'Pliny, N. H. vii. 56. says that Prometheus first sacrificed the ox; Hyperbius, the son of Mars, other animals.' Stanl. The Bible attributes the invention to Ab-el.

σπλάγχνων τε λειότητα. The smoothness of the entrails. But the idea of *smoothness* is here absurd. Stanl. found in Vossius' book *τελειότητα* as the conjecture of some unknown scholar; from which has been formed

ἔχοντ' ἂν εἴη δαίμοσιν πρὸς ἡδονὴν

* * * * * *

χολῆς, λοβοῦ τε ποικίλην ἀμορφίαν.
κνίσῃ δὲ κῶλα συγκαλυπτὰ, καὶ μακρὰν 505
ὀσφὺν πυρώσας, δυστέκμαρτον εἰς τέχνην
ὤδωσα θνητούς· καὶ φλογωπὰ σήματα
ἐξωμμάτωσα, πρόσθεν ὄντ' ἐπάργεμα.
τοιαῦτα μὲν δὴ ταῦτ'· ἔνερθε δὲ χθονὸς
κεκρυμμένα ἀνθρώποισιν ὠφελήματα, 510
χαλκὸν, σίδηρον, ἄργυρον, χρυσόν τε, τίς
φήσειεν ἂν πάροιθεν ἐξευρεῖν ἐμοῦ;
οὐδ' εἷς, σάφ' οἶδα, μὴ μάτην φλῦσαι θέλων.
βραχεῖ δὲ μύθῳ πάντα συλλήβδην μάθε,
πᾶσαι τέχναι βροτοῖσιν ἐκ Προμηθέως. 515

δὲ τελεότητα. Unless the entrails were sound, the sacrifice was unfavorable. See Eurip. El. 827. καὶ λόβος μὲν οὐ παρῆν Σπλάγχνοις· πύλαι δὲ καὶ δοχαὶ χολῆς πέλας (read πλέω *full*) Κακὰς ἔφαινον τῷ σκοποῦντι προσβολάς. Compare Trach. 757. ἐντελεῖς βοῦς.

503. ἔχοντ'. As this participle stands here by itself, there is evidently a lacuna. The word ἱερεῖα doubtless existed here in a verse similar to the following, Ἱερεῖ' ἔδειξα, τὰς καλάς τ' ἢ μὴ δοχὰς Χολῆς.

504. χολῆς. 'This art of divination came from the Chaldeans. See Ezekiel, xxi. 21. and Daniel, ii. 27. iv. 4.' Stanl.

ποικίλην εὐμορφίαν. *Varied form of beauty.* But *deformity*, not *beauty*, can here be called ποικίλη. Bothe, therefore, rightly reads ἀμορφίαν. The word, though rare, exists in Orest. 391.

505. κνίσῃ δέ. So Blomf. for κνίσῃ τε. In κνίσῃ the ι is common, generally short.

κῶλα συγκαλυπτά. Here κῶλα means the *thighs*, as in Homer πίονα μήρια, and in Soph. Antig. 1010. μηροὶ καλυπτῆς—πιμελῆς, where καλυπτῆς is to be taken actively, *covering*.

μακρὰν ὀσφύν. *Long loins.* Why *long?* There is some error here.

507. φλογωπὰ σήματα. *Signs seen in the fire;* a remarkable instance of which is given in Phœn. 1261.

508. ἐξωμμάτωσα. *I opened their eyes hid by a film.* The metaphor is taken from washing the eyes, on which a film has come, so as to restore the sight. Soph. Phin. Fragm. Ἐξωμμάτωται καὶ λελάμπρυνται κόραι.

511. χρυσόν τε, τίς. Dunbar, offended with this single τε, reads χρυσὸν, τίς ἄν. Certainly the double ἂν is stronger.

513. σάφ' οἶδα μή. The sense requires either οἶδ', ἂν, as Brunck corrects, or οἶδ', ὁ μὴ—θέλων: three Mss. read οἶδ' εἰ μή. Blomf. σάφ' ἴσθ'. Porson obelises οἶδ'.

514. συλλήβδην, *comprehensively.*

515. ἐκ Προμηθέως. Here Æschylus plainly shows that the story of Prometheus is a mystery, and not a fiction founded on a real event.

ΧΟ. μὴ νῦν βροτοὺς μὲν ὠφέλει καιροῦ πέρα,
σαυτοῦ δ' ἀκήδει δυστυχοῦντος· ὡς ἐγὼ
εὔελπίς εἰμι τῶνδέ σ' ἐκ δεσμῶν ἔτι
λυθέντα, μηδὲν μεῖον ἰσχύσειν Διός.
ΠΡ. οὐ ταῦτα ταύτῃ μοῖρά πω τελεσφόρος 520
κρᾶναι πέπρωται· μυρίαις δὲ πημοναῖς,
δύαις τε κναμφθεὶς, ὧδε δεσμὰ φυγγάνω.
τέχνη δ' ἀνάγκης ἀσθενεστέρα μακρῷ.
ΧΟ. τίς οὖν ἀνάγκης ἐστὶν οἰακοστρόφος;

516. *μὴ νῦν—ὠφέλει, do not now assist.* This advice is here quite absurd. Prometheus could no longer benefit man. There is an error here.

519. *μηδὲν μεῖον—Διὸς, nothing less than Jove.* This the Chorus could not say; nor even express their confidence that Prometheus would be liberated at all, unless he did some act, leading to such release. Wakefield in Silv. Crit. § 40. transposes ἔτι and Διός. But δεσμῶν Διὸς would mean rather the *chains imposed on, than by, Jupiter.* The Schol. has ἐλπίζω τοῖς λόγοις λέγεις. He probably read Εὔελπις ἐκ δεσμῶν σε τῶνδε γ' ἐν λιταῖς Λυθέντα μηδὲν μεῖον ἰσχύσειν τινός. The error has arisen from an attempt to foist in the verb εἰμὶ, which, after ἕτοιμος, δίκαιος, and other adjectives, is constantly understood, in the first pers. sing. or third pers. pl. See Porson, Hec. 1169. and Phœn. 983. though as often wrongly omitted, where the second pers. sing. is required. Now at length can we understand the reply of Prometheus, Οὐ ταῦτα ταύτῃ, where the ταύτῃ refers to ἐν λιταῖς, *by prayers.* Compare v. 1040. λιπαρήσω—γυναικομίμοις ὑπτιάσμασιν χερῶν.

520. *οὐ ταῦτα ταύτῃ.* So Hipp. 41. οὔτι ταύτῃ τόνδ', and Med. 359. οὔτι ταύτῃ ταῦτα, where Elmsl. quotes Aristoph. Ἱππ. 839. Οὐκ, ὦ 'γαθοί, ταῦτ' ἐστί πω ταύτῃ, μὰ τὸν Ποσειδῶ. But in this formula, the future is required, not the present. Read ὤγάθ', ἔσται ταῦτά πω ταύτῃ, and in Æsch. κρανεῖν; not κρᾶναι, πέπρωται.

522. *καμφθεὶς, bent.* But Prometheus was *bent* neither in body nor mind; this he would not, that he could not be. At v. 245. κνάμπτομαι has been duly restored, and here κναμφθεὶς ought in like manner to be read. Nor is this all. For ὧδε *thus* is absurd. How *thus?* The antithesis requires a word opposed to κναμφθεὶς. Read, therefore, σῶς δὲ, *I fly still safe.* The word σῶς is found in Hec. 994. Suppl. 643. Cycl. 293. Rhes. 525. Erecth. Fragm. iv. σῶς ἦλθεν πάλιν. Plato, Polit. iii. p. 393. E. σῶς οἰκάδε ἔλθοι. Aristoph. Ἱππ. 612. σῶς ἐλήλυθας πάλιν. Fragm. in Philemon, Lex. Σῶος. and Eustath. Il. N. p. 941. Bas. ἡ πόλις μάλιστα σῶς ἂν εἴη: and has been restored by critics to Herodot. i. 209. Eurip. Phœn. 732. Iph. T. 553. Bacch. 791. Plato, Phædon, p. 87. C. and remarked as peculiar by Pierson, Mœr. p. 347. Schæfer, Long. Pastoral. p. 347. and Reisig, Œd. C. 1205.

523. *τέχνη δ'. Art than Necessity is weaker far.* Whose *art?* Not Jupiter's, for he had no art. Prometheus alludes to Vulcan's art. For having, while pronouncing the words σῶς δὲ δεσμὰ φυγγάνω, vainly endeavored to burst from his fetters, he is recalled to the consideration of his present situation; and, turning his eyes to the chains, he says, 'This art, though strong, is weaker far than fate.'

ΠΡ. Μοῖραι τρίμορφοι, μνήμονές τ' Ἐρινύες. 525
ΧΟ. τούτων ἄρ' οὐ Ζεύς ἐστιν ἀσθενέστερος·
ΠΡ. οὐκοῦν ἂν ἐκφύγοι γε τὴν πεπρωμένην·
ΧΟ. τί γὰρ πέπρωται Ζηνὶ, πλὴν ἀεὶ κρατεῖν;
ΠΡ. τοῦτ' οὐκ ἂν ἐκπύθοιο, μηδὲ λιπάρει.
ΧΟ. ἦπού τι σεμνόν ἐστιν ὃ ξυναμπέχεις· 530
ΠΡ. ἄλλου λόγου μέμνησθε, τόνδε δ' οὐδαμῶς
καιρὸς γεγωνεῖν, ἀλλὰ συγκαλυπτέος
ὅσον μάλιστα· τόνδε γὰρ σώζων, ἐγὼ
δεσμοὺς ἀεικεῖς καὶ βίας ἐκφυγγάνω.
ΧΟ. μηδάμ' ὁ πάντα νέμων θεῖτ' ἐμᾷ ῥώμα κράτος ἀντίπαλον Ζεὺς, μηδ' ἐλινύσαιμι θεοὺς ὁσίαισι στρ. α'. 536

525. Μοῖραι τρίμορφοι. The three Fates were Clotho, Lachesis, and Atropos; and the three Furies, Alecto, Megara, and Tisiphone. Soph. Aj. 1407. has Μνήμων τ' Ἐρινύς.

526. ἆρ' ὁ Ζεύς. So some Mss. others omit ὁ. In the case of proper names, the article is frequently found with the accusative, less often with the nominative, still less frequently with the genitive, and very seldom with the dative. The canon promulgated by Markland Suppl. 702. and Porson Phœn. 145. Blomf. did not understand; else he would not have quoted v. 18. τῆς ὀρθοβούλου, and 377. τῆς καλλικάρπου, where the article is united to an adjective, not substantive. In the present case ἆρ' ὁ is near the truth. Read ἆρ' οὐ, *Surely Jupiter is not weaker than these. Then he will, of course, escape his fate*, says Prometheus with a sneer, indicated by the γε.

527. ἐκφύγοι—πεπρωμένην. Butler quotes Herodot. i. 91. τὴν πεπρωμένην μοῖραν ἀδύνατά ἐστι ἀποφυγέειν καὶ τῷ θεῷ: Stanl. Livy, 'Pareatur Necessitati, quam ne Dii quidem superant:' and Morell, Maxim. Tyr. οὐδὲ ὁ Ζεὺς αὐτὸς εὕρετο παρ' ἐκείνης ἀποτροπήν.

529. οὐκ ἔτ' ἂν πύθοιο. *You shall not hear this still.* But *still* has no meaning here. Ald. Rob. and Mss. οὐκ ἂν οὖν πύθοιο. But οὖν, *therefore*, is equally useless, and well omitted in some Mss. The text presents the emendation of Elmsl. who also reads μήτε, but μηδὲ λιπάρει is, *do not even ask me.* If any change be required, we might read μή μ' ἐκλιπάρει. Hesych. Ἐκλιπάρει· λίαν παρακάλει. In v. 638. πᾶν γὰρ ἂν πύθοιό μου, Turn. has πᾶν γὰρ ἐκπύθοιό μου.

530. ἦπού τι. Elmsl. on Med. 1275. says that ἦπου, *surely*, never asks a question.

534. καὶ βίας. So Rob. and some Mss.; Ald. and others δύας, which Butl. and Blomf. approve. But δύας evidently came from v. 522. Δύαις—φυγγάνω: on the other hand, καὶ βίας, or rather κἀκ βίας, *even in spite of him*, suits better with the determined spirit of Prometheus. In Philoct. 565. 945. 985. ἐκ βίας is the same as βίᾳ.

535. γνώμᾳ, *mind*. Blomf. translates *will*. But the antithesis in κράτος ἀντίπαλον requires ῥώμᾳ, *oppose his strength to mine.*

θοίναις ποτινισσομένα
βουφόνοις, παρ' Ὠκεανοῦ
πατέρος ἄσβεστον πόρον· 540
μηδ' ἀλίτοιμι λόγοις·
ἀλλά μοι τόδ' ἐμμένοι,
καὶ μήποτ' ἐκτακείη.
ἡδύ τι θαρσαλέως τὸν μακρὸν τείν- ἀντιστρ. α'.
ειν βίον ἐλπίσι φαναῖς, θυμὸν ἀλδαίν- 545
ουσαν ἐν εὐφροσύναισι·
φρίσσω δὲ, σὲ δερκομένα
μυρίοις μόχθοις διακναι-
όμενον, * *
Ζῆνα γὰρ οὐ τρομέων, 550
(ἐν) ἰδίᾳ γνώμᾳ σέβει
θνατοὺς ἄγαν, Προμηθεῦ.

538. ποτινισσομένα. Bentl. thinks νείσσομαι, Blomf. νίσσομαι, the correct word. The Chorus here speak, as human beings, who alone approach the altars of the gods.

540. ἄσβεστον πόρον, *unextinguished stream.* Æschylus has the same metaphor in Agam. 930. Ἔστιν θάλασσα· τίς δέ νιν κατασβέσει. In S. Th. 581. Μητρὸς δὲ πηγὴν τίς κατασβέσει Δίκη, Æschylus wrote πληγήν. Compare Ἡ μητέρ' ἠλόησεν in Aristoph. Βατρ. 149.

542. τόδ', *this*, i. e. the sentiment just expressed.

544. θαρσαλέως. Some Mss. θαρσαλέοις, others θαρσαλέαις, both corrupted from θαρσαλέως.

τείνειν βίον. *Extend life.* ἐλπίσι φαναῖς, *brilliant hopes.*

545. ἀλδαίνουσαν, *swelling*, actively. The word is literally ἀλδ—αίνω, *I make old.* The idea is derived from a plant that *swells as it grows:* a cognate word, ἀλθ-αίνω, *I make to grow healthy*, contains the root of *health;* since plants do not *grow* unless in *health.*

548. διακναιόμενον, *gnawed.* From κναί-ω comes the English *gnaw.*

549. To supply the lacuna, pointed out by the metre, we may read, ᾧ μηδὲν λίαν, *to whom nothing was too much;* where there is an allusion to another of the sayings of the seven wise men, whose apophthegms Æschylus has twice alluded to in this play; in v. 317. Γίγνωσκε σαυτὸν, and in v. 912. ἦν σοφὸς, εἰ σοφὸς ἦν, ὃς πρῶτος—διεμυθολόγησεν ὡς, τὸ κηδεῦσαι καθ' ἑαυτὸν ἀριστεύει μακρῷ. To the same dictum, μηδὲν λίαν, Euripides alludes in Hipp. 469. Οὐδ' ἐκπονεῖν χρὴ τὸν βίον λίαν βροτούς. Besides, unless μηδὲν λίαν be read here, we lose the beauty of the following, σέβει—ἄγαν. See Beck's Index in Λίαν for instances of the 'Ne quid nimis.'

551. ἐν ἰδίᾳ, Schol. ἐν ἰδίᾳ γνώμᾳ ἢ αὐθαιρέτως. Whence Morell first supplied the metre deficient by one syllable.

φέρε, πῶς ἄχαρις χάρις ὠφέλει σ' ; στρ. β'.
εἰπὲ, ποῦ τίς ἀλκὰ,
τίς ἐφαμερίων ἄρηξις ; 555
οὐδ' ἐδέρχθ-
ης ὀλιγοδρανίαν ἄκικυν,
ἰσόνειρον ἃ τὸ φωτῶν
ἀλαῶν γένος ἦν (ἐπιπᾶν) πεποδισ-
μένον ; οὔπω τὰν Διὸς ἁρμονίαν 560
θνατῶν παρεξίασι βουλαί·
ἔμαθον τάδε, σὰς προσιδοῦσ' † ὀλο- ἀντιστρ. β'.
ὰς τύχας, Προμηθεῦ.
τὸ διαμφίδιον δέ μοι μέλ-

553. φέρ' ὅπως ἄχαρις χάρις ὦ φίλος, εἰπέ. The construction, says Blomf., is φέρε, εἰπὲ, ὅπως. But such a construction is not Greek: ὅπως neither does nor can follow φέρε spoken interrogatively; nor could εἰπὲ be thus inserted out of its place. From the repetition of the question ποῦ τίς ἀλκὰ, τίς—ἄρηξις, it is plain that Æschylus wrote φέρε, πῶς ἄχαρις χάρις ὠφέλει σ'; Compare v. 83. τί σοι Οἷοί τε θνητοὶ τῶνδ' ἀπαντλῆσαι πόνων; and as in the antistrophe ὀλοὰς is ill suited to the character of the Chorus, whose duty it is rather to condole than condemn, we must read ἐλεινάς.

ἄχαρις χάρις. Such ὀξύμωρα are perpetual amongst the tragedians, πόλεμος ἀπόλεμος, νῆες ἄναες, γάμος οὐ γάμος.

557. ὀλιγοδρανίαν, *weakness*; literally, *little-running*, from ὀλίγο—δραίνω. In Il. K. 94. Ἀλλ' εἴ τι δραίνεις. *If you can move your legs quickly*, as a man running.

ἄκικυν, *impotent*, literally, *not kick-ing*. From the Greek κίκ-υς comes the English *kick*. Hence ὀλιγοδρανίαν is properly united to ἄ-κικυν, by Æschylus, who imitated, probably, Epicharmus, to whom is to be attributed the verse Ἄκικύς εἰμι κὠλιγοδρανέων [γέρων] quoted by Athen. iii. p. 127. F. and spoken, doubtless, of Iolaus, the Sir Andrew Ague-cheek of the Athenian stage.

558. ἰσόνειρον. The first syllable of ἴσος is long only in epic and lyric poetry. The verse of Æschylus quoted by Porson, Orest. 9. Ἐμοὶ γένοιτο φῶρος ἴσον οὐρανῷ, and which he thought corrupt, is thus read in Herodian Περὶ Μονήρους Λέξεως, p. 36. Εἴ μοι γένοιτο φῶρος ἴσον ἐν οὐρανῷ.

ἃ τό. In lyrics the article is superfluous. Read ἅτε. Schol. ἥτινι.

559. ἀλαῶν. So Burney for ἀλαόν.

γένος ἐμπεποδισμένον. Various attempts have been made to supply the lacuna, indicated by the metre. Schutz was the first to remark the absence of the verb here requisite. This difficulty is now obviated. With regard to ἐπιπᾶν, see Pers. 42. Suppl. 829.

560. οὔπω. So Ms. Tricl. Others οὔποτε, which would require rather a future tense. Stanl. quotes opportunely Homer's Ἀλλὰ μάλ' οὔπως ἐστὶ Διὸς νόον αἰγιόχοιο, Οὔτε παρεξελθεῖν ἄλλον θεόν.

564. διαμφίδιον—μέλος, *a different strain*. Hesych. Διαμφίδιον μέλος· ἀλλοῖον, διὰ παντὸς κεχωρισμένον· ἀμφὶς γὰρ χωρίς: as in Homer's ὀλίγη

ος προσέπτ-
α τόδ' ἐκεῖνό θ', ὅτ' ἀμφὶ λουτρὰ
καὶ λέχος σὸν ὑμεναίουν
ἰότητι γάμων, ὅτε τὰν ὁμοπάτρ-
ιον ἕδνοις ἤγαγες Ἡσιόναν
πιθὼν δάμαρτα κοινόλεκτρον.
ΙΩ. Τίς γῆ; τί γένος; τίνα φῶ λεύσσειν

565

570

δ' ἦν ἀμφὶς ἄρουρα. The metaphor is derived from a musical instrument, on which a performer having played first the notes in the natural scale, plays afterwards the half-notes. Hence, say the Chorus, 'the strain, when we hymned your nuptials, was joyful in sharps, now it is sad in flats.'

566. λουτρὰ, *ablutions*. Previous to the marriage ceremony the parties were washed in water from some holy fountain. Hesych. Νυμφικὰ λουτρά· τὰ γαμηλία λουτρὰ ἦν ἀπὸ κρήνης ἀποδεδειγμένης, *from a specifically defined fountain*, whither boys were sent, called λουτροφόροι, (Hesych. Λουτρόφορος·—ἕτεροι δὲ παῖδας εἰς τοὺς γάμους λουτροφόρους) related to the family, as appears from Photius, Λουτρόφορος·—ἔπεμπον δὲ ἐπὶ ταῦτα τὸν ἐγγυτάτω γένους παῖδα ἄρρενα. Compare and correct Med. 994. Πρὶν λέκτρα καὶ γυναῖκας ἐν γαμηλίοις Κρήναις μ' ἀγῆλαι λαμπάδας τ' ἀνασχεθεῖν.

568. ἰότητι γάμων, *the one-ness* (i. e. union) *of marriage*. The more correct idea would be *of desire*, i. e. πόθων, of which πιθὼν in v. 570. is a corruption, and where Ms. Med. reads πείθων, and the Schol. still better πείσας. Blomf. and others ἰότατι. But Homer's ἰότητι should be preserved entire.

568. ὁμοπάτριον, *sister*, by the father's side, i. e. half-sister. Her mother was probably Asia, who thus became the mother-in-law of Prometheus, as stated in v. 419.

569. ἤγαγες. So Ald. These Attic reduplications ought not to be converted into Dorisms.

569. ἕδνοις, *gifts*. Stanl. quotes Apoll. Rh. ii. 237. Κλειωπάτρην ἕδνοισιν ἐμὸν δόμον ἦγον ἄκοιτιν, and Hesych. Ἕδνα· φέρνη, τὰ ἀπὸ τῶν μνηστήρων ταῖς μνηστευομέναις διδόμενα: while the φέρνη was properly δῶρα νυμφικά.

571. This introduction of Io does infinite credit to the invention of Æschylus. For situated as Prometheus was on the confines of the habitable world, what being in his sound senses could be expected to visit him? or if brought there by accident, whose story was so well adapted as that of Io to exhibit the prophetic powers of Prometheus, and thus to convince the audience of the truth of his assertions relative to his future liberation? Nor is there less skill shown in the choice of the time for this appearance of Io. Prometheus already, for his obstinacy deserted by Ocean, had received a lecture from the Chorus, touching the alteration of his circumstances, the result of his opposition to the powers that be; to which, if he answered at all, he must have replied as he had already replied to Ocean; and thus, by driving away the Chorus, the story would have been only half told and the play finished abruptly. But at the very moment when the Chorus were disposed to put little trust in the words of Prometheus, appears Io to make assurance doubly sure in favor of one 'more sinn'd against than sinning.'

τόνδε χαλινοῖς ἐν πετρίνοισιν
χειμαζόμενον ; τίνος ἀμπλακίας
ποιναῖς ὀλέκει ; σήμηνον, ὅπη
γῆς ἡ μογερὰ πεπλάνημαι. 575
ἆ, ἆ, ἔα, ἔα.
χρίει τις αὖ με τὰν τάλαιναν οἶστρος·
εἴδωλον Ἄργου γηγενοῦς ἄλευε,
Δᾶ· φοβοῦμαι, τόν(δε) μυρι-
ωπὸν εἰσορῶσα βούταν· 580
ὁ δὲ πορεύεται

574. ποιναῖς ὀλέκει, *you are destroyed by pains.* So Rob. Ald. ποινὰς ὀλέκει. Whence H. Steph. ποινά σ': and so Blomf. deceived by Porson's obelus, ποιναῖς † ὀλέκει. But the plural is more correct, 1. because, as Elmsl. observes, in the whole play the plural is always used, ποινὰς, πημοναῖς, πήματα, and πόνους, as applied to Prometheus; and 2. because ποινὴ is never used by the tragedians except as a person; see Cho. 936. βαρύδικος Ποινά: Soph. El. 564. τίνος Ποινῆς τὰ πολλὰ πνεύματ' ἔσχεν Αὐλίδι. In Iph. T. 200. ἐκβαίνει Ποινά γ' εἰς οἴκους, where the γ' is vastly forcible. Read γᾶς, i. e. ἐκ γᾶς βαίνει οἴκους, *the Fury comes from the earth to the house.*

577. τὰν τάλαιναν. So some Mss., others omit τὰν, though required by the metre; and even if it were not so, the accusatives μέλεον, τλήμονα, and similar words can hardly dispense with the article.

οἶστρος, *gad* or *goad-fly.* A distinction is pretended to be made by Sostratus in Schol. Apoll. Rh. i. 1265. between οἶστρος and μύωψ, which Æschylus does not acknowlege: see v. 696. Μύωπι χρισθεῖσ', and Suppl. 309. Βοηλάτην μυῶπα—Οἶστρον καλοῦσιν αὐτὸν οἱ καρπούμενοι Λιβύης μέγιστον γῆς πέδον Νείλου πέλας: nor even Apollonius himself; see iii. 277. νέαις ἐνὶ φόρβασιν οἶστρος Τέλλεται, ὅντε μυῶπα βοῶν καλέουσι νομῆες: nor Virgil, 'cui nomen asilo Romanum est; *oistron* Graii vertere vocantes;' whence in Callimach. Fragm. 46. οἶστρον probably preceded Βούσσοον, ὅντε μυῶπα βοῶν καλέουσιν ἀμορβοί. In the present case οἶστρος alludes to the *goad* in the hands of Argus, which Io fancies she still feels the same, as when her keeper was alive.

578. ἄλευ' ἆ Δᾶ. So one Ms. and the Etymol. M. in Ἀλευάδα, εἴρηται ὡς φεῦ Δᾶ. οἱ γὰρ Δωριεῖς τὴν γῆν Δᾶν λέγουσιν. Hence φεῦ Δᾶ is said by a Dorian woman in Aristoph. Lys. 198. φεῦ Δᾶ is found also in Eum. 844.

579. τόνδε, *this*, pointing to the ghost of Argus, who appears as a mute upon the stage, in a dress representing a peacock's tail expanded, and with a Pan's pipe slung to his side, which ever and anon he seems to sound; and with a goad in his hand, mounted at one end with a representation of a *hornet* or *gad-fly*, a mystical symbol of the same meaning as the βούποροι ὄβελοι, mentioned by Herodotus as the offering of Rhodopis at Delphi. The vulgate has τὸν, but the metre requires τόνδε. For in this Proode the verses run or ought to run in pairs, as first remarked by Burges.

θολερὸν ὄμμ' ἔχων,
ὃν οὐδὲ κατθανόντ-
α γαῖα † κεύθει,
ἀλλά με τὰν τάλαιναν 585
ἐξ ἐνέρων περῶν κυν-
ηγετεῖ πλανᾷ τε νῆστιν
ἀνὰ γᾶν παρ' ἁλίαν (τε) ψάμμον.

582. θολερὸν, *dark* as ink, see v. 147. and 910. This remarkable reading is given as a var. lect. in one Ms. It does not quite suit the passage, because the eye of Io rather than of Argus was θολερός. Such a variation, however, confirms θολερὸν, the emendation made by Markland, Suppl. 222. on Herodot. vii. 35. instead of δολερὸν which is here given by two Mss. for δόλιον, and preferred by Blomf. why, he says not, nor probably could he say, as the words are synonymous. Still is δολερὸν better; not because it means *deceitful*, (for Argus living or dead could not be said to have an eye of deceit) but because it leads to χλοερὸν, the word here written by Æschylus. Juno, ever-jealous of Jupiter, had appointed Argus to watch the steps of Io, and after his death his ghost performed the same office. With this double fiction the double meaning of χλοερὸς fully coincides. Argus, when alive, had the eye of jealousy, called by Shakspeare, 'the *green-eyed* monster;' and as the ancients believed that a dead person was in outward appearance the same as when living, Argus dead would, like Argus living, have χλοερὸν ὄμμα: where χλοερὸν in Greek, as *viridis* in Latin, does not mean *grass-green*, but *yellow-white*, the color of a girl suffering under χλώρωσις, *green-sickness*, or, as Shakspeare has it, 'sicklied o'er with the pale cast of thought.' Hence χλωρὸν δέος is not *green*, but *ghastly* fear; and hence in Etymol. M. we find Μελί-χλωρον, *honey-green*, ἐπίθετον τοῦ δέους: and in like manner Hesych. has Χλωραὶ συκαῖ, *green* or *unripe* figs; because figs in that state are of a *yellow-white color*, and so Χλωρὸς τύρος is not *grass-green*, but *cream*, cheese. So in Shakspeare *cream-faced* is said of the *yellow-white* of a person in fear.

584. γαῖα κεύθει. Schol. Ἅιδης κατέχει. By uniting the two we can read, on account of the measure, γαῖ' ἔχει κεύθει: where κεύθει is the noun, not verb. So χθονὸς—κεῦθος in Suppl. 778. In Œd. C. 1568. we find παγκευθῆ—νεκρῶν πλάκα: where πλάκα, *a plain*, is absurdly united with παγκευθῆ, *all-hiding*, as if a *plain* like a *hollow* could *hide*. Read πτύχα. The vulgate came from νεκρῶν πλάκας in v. 1570. of the same ode.

587. νῆστιν. Blomf. *hungry*. But in v. 620. σκιρτημάτων—νήστισιν αἰκίαις, the idea of *hunger* cannot be connected with *skipping about*. Io was tortured, not by *hunger*, but *restlessness*; or, as Horace says, *Nullum a labore me reclinat otium*. Apoll. Rh. i. 1265. decides the question: Ὡς δ' ὅτε τίς τε μύωπι τετυμμένος ἔσσυτο ταῦρος, Πείσεά τε προλιπὼν καὶ ἐλεσπίδας, οὔτι νομῆων Οὐδ' ἀγέλης δέεται, πρήσσει δ' ὁδὸν ἀλλότ' ἄπαυστος, Ἀλλότε δ' ἱστάμενος. Well, therefore, does the Schol. say ἐστερημέναις τροφῆς ἢ στάσεως.

588. ἀνὰ τὰν παραλίαν ψάμμον, *up the sea-sand*. But ἀνὰ *up* cannot be applied to the *sea-shore*, which is always *down* the country. Æschylus wrote ἀνὰ γᾶν, *up the land*, and παρ' ἁλίαν, *by the shore*. So Homer Βῆ δ' ἀκέων παρὰ θῖνα. Burges in Class.

ὑπὸ δὲ κηρόπλαστος ὀτοβεῖ δόναξ στρ. α'.
ἀχέτας ὑπνοδόταν νόμον· 590
ἰὼ ἰὼ πόποι, πᾶ μ' ἄγουσ',
ὦ πόποι, τηλέπλανοι πλάναι;
τί ποτέ μ', ὦ Κρόνιε παῖ,
τί ποτε ταῖσδ' ἐνέζ-
ευξας, εὑρών μ' ἁμαρτ- 595
οῦσαν, ἐν πημοναῖς,
οἰστρηλάτῳ δὲ δείματι δειλαίαν
παράκοπον ὧδε τείρεις;
πυρί (με) φλέξον ἢ χθονὶ κάλυψον ἢ
ποντίοις δάκεσι δὸς βορὰν, 600

Journ. No. viii. p. 460. was the first to attend to these niceties of expression, unknown to or unnoticed by other critics.

589. This Chorus was first discovered to be antistrophic by Hermann in Aristot. Poetic. p. 143.

κηρόπλαστος—δόναξ, the reed bound with wax. So Castorion in Athen. p. 454. F. Πὰν—Μουσοπόλε θὴρ κηρόχυτον ὃς μέλισμ' ἱεὶς, and Virgil, 'Pan primus calamos cera conjungere plures Instituit.' But in what way the wax was applied, does not appear.

ὀτοβεῖ, sounds. At the end of the Proode, the ghost of Argus seemed to sound his pipe.

592. *πόποι, gods*, so called by the Scythians, see Etymol. p. 823. and by the Thessalians, see Plutarch ii. p. 22. C. Eustath. Il. A. p. 98=74. says it is derived from ἔποποι, which, like δίοποι in Pers. 44. means *inspectors.* The word is more probably the same as *pupa*, whence the French *poupon*, 'a doll:' πόποι means, then, the *idol* of the god, i.e. ἄγαλμα, as in Etymol. The word is found in Agam. 1039. Œd. T. 175. Trach. 864. Lycophr. 943. and in Euphorion, quoted by Apollon. Lex. Εὖ δὲ πόπους ἔσσαντο.

τηλέπλανοι. So Elmsl. on account of the metre, for τηλέπλαγκτοι.

πλάναι. So Mss. instead of πλάνοι. Blomf. says πλάνος is sufficiently frequent. The fact is, Sophocles and Euripides always write πλάνοι, Æschylus πλάναι. In Eurip. Rhadamanth. Fragm. ii. βίοτος ἀνθρώπων πλάνη, read πλάνοι, as in Œd. T. 67. The Schol. and best Mss. give πλάνοις for πλάναις.

595. εὑρών μ' ἁμαρτοῦσαν, *having found me erring.* Would Io thus confess her *error?* Would she not rather plead the *madness of love*, i. e. ἐρῶν με μαργῶσαν? where μαργῶσαν is due to Burges in Class. Journ. No. i. p. 33. who quotes μαργῶσαν χέρα in Hec. 1128. and Hesych. Μαργῶντες· μαινόμενοι.

597. δείματι. One Ms. has δείγματι, i. e. δήγματι.

599. πυρὶ, *fire*, i. e. of lightning. Compare Med. 144. Διά μου κεφάλας φλὸξ οὐρανία βαίη. Trach. 1076. ὦ Διὸς ἀκτὶς παῖσον, ἔνσεισον ἐγκατάσκηψον βέλος.

με. So Elmsl. for the sake of the metre: με is wanting in all the Mss.

χθονὶ κάλυψον. So Homer, τότε μοι χάνοι εὐρεῖα χθών.

600. δάκεσι—βορὰν. This is an absurd wish on the part of Io. Jupiter might destroy her with lightning on the spot, or cause the earth to open

μηδέ μοι φθονήσης
εὐγμάτων, ἄναξ·
ἄδην με πολύπλανοι πλάναι
γεγυμνάκασιν, οὐδ' ἔχω
μαθεῖν, ὅπη πημονὰς ἀλύξω· 605
κλύεις φθέγμ' Ἰοῦς
βουκέρω παρθένου.

ΠΡ. πῶς δ' οὐ κλύω τῆς οἰστροδινήτου κόρης

under her feet; but how was he to give her a prey to sea-monsters, standing as she then did on a rock? Were the monsters to come out of the deep and lay hold of her on dry land? Or must we say that Æschylus thus wrote, to verify what he afterwards puts into the mouth of Io, φέρομαι λύσσης πνεύματι μάργῳ γλώσσης ἀκρατής, θολεροὶ δὲ λόγοι πταίουσ' εἴκη? With regard to the expression ποντίοις δάκεσι—βορὰν, Eurip. in Andromed. Fragm. has κήτει φόρβαν, or rather βορὰν, as appears from Aristoph. Θεσμ. 1033. and Alciphr. Epist. iii. 2. Εἰ γὰρ τοιούτων σὸς πατὴρ πύθοιτό τι, Σκεψάμενος οὐδὲν, οὐδ' ἔχων μονῆς χρόνον, Τοῖς ἐναλίοις σε θηρίοις ῥίψει βοράν. So Plato and Amipsias, in Athen. p. 315. have Ὀρφυῖς τε σελαχίοις τε καὶ φάγροις βορὰ, a punishment better understood in the East than in the West, because there, even to this day, women are accustomed to be tied up in sacks, and thrown into the sea.

603. ἄδην. Thus Brunck. The vulgate ἄδδην is wrong, because, as Elmsl. says, in Greek α is never followed by a doubled β or δ. In the only two words of this kind, ἀδδηκότες and ἄδδιξ, the Greek Lexicons acknowlege also ἀδηκότες and ἄδιξ, although in Homer the first syllable of ἀδηκότες is long, while ἄδην in dramatic poetry has the α short, as in Phil. 313. With regard to the breathing, Hesych. says Ἅδην, δασυνόμενον μὲν ἡδέως καὶ τὸ εἰς κόρον, ψιλούμενον δὲ ἀδέως. In fact, all words of the family of Ἅδω, *I please* or *satisfy*, have the aspirate; and in Homer's time, some had also the digamma.

604. γεγυμνάκασιν, *have exercised.* From Plato's Phædrus we learn that the gymnastic masters were in the habit of giving their pupils a good sweating. Hence γυμνάζω is *I fatigue by exercise.* The word occurs in Eurip. Scyr. Fragm., and Agam. 542. but in neither passages is the reading correct.

606. This verse Hermann properly assigns to Io, who thus explains to the audience, hitherto ignorant, the name of the person, whose song they had just heard. Blomf. assigns the verse to the Chorus. But they, during the whole of this scene, had retired to one side of the stage, shaking, as Æschylus says in Suppl. 566. χλωρῷ δείματι, ὄψιν ἀηθῆ, βοτὸν εἰσορῶσαι, δυσχερὲς μιξόβροτον, τὰν μὲν βοὸς τὰν δ' αὖ γυναικός.

φθέγμ' Ἰοῦς. This is the reading obtained from one Ms. φθέγματος. The vulgate is φθέγμα τᾶς.

607. †βουκέρω. So Porson. Why, it is not known. The word is unobjectionable. Βουκέρως is found in Soph. Inach. Fragm. εὐκέρων in Aj. 64. and ὑψικέρω in Trach. 506.

608. πῶς δ' οὐ κλύω. At the very first appearance of Io, Prometheus gives a proof of his miraculous powers, by mentioning not only the father of Io, whose name she had not stated,

τῆς Ἰναχείας, ἡ Διὸς θάλπει κέαρ
ἔρωτι, καὶ νῦν τοὺς ὑπερμήκεις δρόμους 610
Ἥρᾳ στυγητὸς πρὸς βίαν γυμνάζεται;
ΙΩ. πόθεν ἐμοῦ σὺ πατρὸς ὄνομ' ἀπύεις; ἀντιστρ. α'.
εἰπέ μοι τᾷ μογερᾷ, τίς ὤν,
τίς ἄρα μ', ὦ τάλας, τὰν ταλαί-
πωρον ὧδ' ἔτυμα προσθροεῖς, 615
θεόσυτόν τε νόσον ὠν-
όμασας, ἃ μαραίν-
ει με χρίουσα κέντρ-
οισι, φεῦ, Γᾶ, δέους·
σκιρτημάτων δὲ νήστισιν αἰκίαις 620
λαβρόσυτος ἦλθον, (Ἥρας)
ἐπικότοισι μήδεσι δαμεῖσα· δυσ-
δαιμόνων δὲ τίνες * * *
οἵ' ἐγὼ μογοῦσ' ἦν·
ἀλλά μοι τορῶς 625

but also a part of the story relating to Juno's hatred, which Io had not even indirectly hinted at. In like manner Christ gave a proof of superhuman power, when he told the woman whom he had never seen before, how often she had been married.

609. θάλπει, *warms*. Present for past.

610. νῦν τοὺς ὑπερμήκεις. *The very long*. But the article has no meaning. The antithesis requires νῦν βοῦς opposed to κόρης. Once human, now an animal.

611. γυμνάζεται. Four Mss. and Schol. βιάζεται. But Hesych. Γυμνάζεται· ἀσκεῖται.

617. μαραίνει, *wastes away*. The word is derived from μαρα, the same as the Latin *mare*, 'salt water,' and the Hebrew *mara*, 'waters of bitterness,' whence the Latin *a-mar-us*, bitter. Shakspeare explains the effect of μαραίνω, 'Oh, that this too solid flesh would melt, Thaw and resolve itself into a dew!'

619. Ms. Tricl. φοιταλέοις. But all words ending in -αλεος have the ᾰ short. Seidler, in Dochmiac. p. 38. quotes Orest. 321. where φοιταλέου answers to δεινῶν πόνων. But there, as elsewhere, a di-iambus answers to a choriambus. Æschylus wrote φεῦ Γᾶ Δέους, not φοιΤαΛέοις. Compare v. 578. ἔλευε, Δᾶ· φοβοῦμαι.

621. Ἥρας. This word, wanting in all the Mss. Hermann supplied from the Schol. μήδεσι ἢ βουλεύμασι τῆς Ἥρας.

623. τίνες * * Here is another lacuna, to be supplied from the Schol. τίνες ὅλως τῶν δυσδαιμόνων τοιαῦτα μογοῦσιν. In ὅλως some word lies hid, or else it explains the Æschylean ἐς τὸ πᾶν. See v. 559.

624. μογοῦσιν. So the vulgate. But the antistrophe requires a long syllable, as here supplied.

τέκμηρον, ὅ τι μ' ἐπαμμένει
παθεῖν † τί με χρὴ τὸ φάρμ-
ακον νόσου δεῖξον, εἴπερ οἶσθα·
θρόει, φράζε τῷ
δυσπλάνῳ παρθένῳ. 630

ΠΡ. λέξω τορῶς σοι πᾶν, ὅπερ χρῄζεις μαθεῖν, 630*
[οὐκ ἐμπλέκων αἰνίγματ', ἀλλ' ἁπλῷ λόγῳ,
ὥσπερ δίκαιον πρὸς φίλους οἴγειν στόμα.]
πυρὸς βροτοῖς δοτῆρ' ὁρᾷς Προμηθέα.

ΙΩ. ὦ κοινὸν ὠφέλημα θνητοῖσιν φανεὶς,
τλῆμον Προμηθεῦ, τοῦ δίκην πάσχεις τάδε; 635

ΠΡ. ἁρμοῖ πέπαυμαι τοὺς ἐμοὺς θρηνῶν πόνους.

ΙΩ. οὐκ οὖν πόροις ἂν τήνδε δωρεὰν ἐμοί;

627. τί με χρή. So Porson. Some Mss. τί μοι χρή; others τί μὴ χρή. Elmsl. τί μῆχαρ, and in the antistrophe γεγυμνάκασ'. Burges, in Class. Journ. No. viii. p. 461. μαθεῖν μήτι χρή τί φάρμακον νόσω: where μήτι is for μητίδι, as thrice in Il. Ψ. 315. 16. 17. In μαθεῖν he is probably right. The absurdity is thus avoided of Io asking, what she was *not to suffer*: she might indeed ask, what she was *not to do*. The expressions, τί φῶ; τὶ μὴ φῶ; cannot defend τί παθεῖν χρή;

629. φράζε τῷ. So Rob. and one Ms.

*630. πᾶν ὅπερ. So Etymol. M. p. 762. The vulgate ὅ,τι introduces a pyrrich instead of an iambus. The exceptions to Porson's canon in Orest. 64. have been collected and corrected by Erfurdt, on Aj. 1109. and Kidd, Dawes p. 354. Here πᾶν ὅπερ is confirmed by πᾶν ὅπερ in 662. and τοῦθ' ὅπερ in 645.

631, 2. This distich is out of its place. See v. 207.

631. ἐμπλέκων, *folding*. This verb is used metaphorically with ῥήματα by Pindar, λόγους, τέχνην and μηχανὰς by Euripides, and δόλους by Æschylus. Lucilius has 'curarum retia nexit.'

ἁπλῷ λόγῳ. See v. 46.

634. κοινὸν, *common*. Why *common?* The discovery was *new*, i. e. καινόν. In Tro. 55. Ald. and Hl. κοινὸν, Fl. and Ct. καινόν.

635. τοῦ δίκην. Two Mss. τοῦ χάριν. Χριστὸς Πάσχων, v. 700. has τοῦ δίκης. The choice is difficult.

636. ἁρμοῖ. *Just now*. This is a Syracusan word derived, probably, from the Latin *hornus, last year*, generally, though *this year* in Varro, quoted by Nonius Marcellus. Tzetz. on Lycophr. 106. derives it from ἅρμα. The Schol. on Theocr. iv. 51. says εἰ μὲν ψιλοῦται, τὸ ἀρτίως—σημαίνει· εἰ δὲ δασύνεται, ἡρμοσμένως.

637. τήνδε, *this*. But ὅδε cannot be answered by ὅστις: for in τις is the idea of uncertainty repugnant to the idea of certainty in ὅδε. The pronoun corresponding to ὅδε is ὅς, as in Trach. 816. ἣν—δίδωσι—τήνδ' αὐτὴ λάβοι. Phil. 86. οὗς—ἀλγῶ κλύων—τούσδε καὶ πράσσειν στυγῶ. Antig. 677. Ἀλλ' ὃν πόλις στήσῃ, σὲ τοῦδε χρὴ κλύειν. or else οὗτος, as Trach. 674. ᾧ γὰρ—τοῦτ'. Phœn. 718. Ἃ δ' ἐμποδὼν—ταῦθ'

ΠΡ. λέγ' ἥντιν' αἰτεῖ· πᾶν γὰρ ἂν πύθοιό μου.
ΙΩ. σήμηνον, ὅστις ἐν φάραγγί σ' ὤχμασε.
ΠΡ. βούλευμα μὲν τὸ Διΐον, Ἡφαίστου δὲ χείρ. 640
ΙΩ. ποινὰς δὲ ποίων ἀπλακημάτων τίνεις;
ΠΡ. τοσοῦτον ἀρκῶ σοι σαφηνίσαι μόνον.
ΙΩ. καὶ πρός γε τούτοις, τέρμα τῆς ἐμῆς πλάνης
δεῖξον, τίς ἔσται τῇ ταλαιπώρῳ χρόνος.
ΠΡ. τὸ μὴ μαθεῖν σοι κρεῖσσον ἢ μαθεῖν τάδε. 645

ἥκω. There is some error here. The passages quoted by Erfurdt on Œd. T. 101. ὡς τόδ' αἷμα χείμαζον πόλιν in support of τόδε said not δεικτικῶς, are faulty on other grounds. Hermann says that 'ὅδε signifies what is in the *mind* of the speaker;' whereas it really signifies what is in the *eye* of the *speaker*, and to which the *mind* of the *hearer* is directed.

638. πᾶν γὰρ ἂν πύθοιο. Thus Steph. and one Ms. for a var. lect. So Œd. T. 333. οὐ γὰρ ἂν πύθοιο. Here Ald. Rob. πάντα γὰρ πύθοιο. But ἂν, which cannot be omitted, is read in Ms. Tricl. πάντα γὰρ ἂν.

640. μὲν τὸ δῖον. This is the correction of some unknown person, who found τὸ δ' οὖν in Ms. Med. for which two Mss. give μέντοι τὸ δῖον. But Prometheus would not have said τὸ Δῖον, as the expression would indicate reverence on his part. Compare v. 88. Ὦ δῖος αἰθήρ. 675. τὸ δῖον δμμα. 1068. στόμα Τὸ δῖον. Besides, the antithesis demands a *person*, not a *thing*, as opposed to Ἡφαίστου. Well, therefore, does one Ms. give τὸ Διὸς, i. e. Διὸς τόδ'. So Accius, in Cicer. Tusc. ii. 'Jovisque numen, Mulcibri adscivit manus,' whence Blomf. might have corrected Hyginus, quoted on v. 6. 'Ob hanc rem Mercurius (read 'Mulciber') Jovis jussu deligavit eum in monte Caucaso ad saxum clavis ferreis.' Aristophanes has parodied this passage in Ἱππ. 1211. Τὸ μὲν νόημα τῆς θεοῦ, τὸ δὲ κλέμμ' ἐμόν.

641. ποινὰς δὲ ποίων ἀπλακημάτων τίνεις; As this question is the same as τοῦ δίκην πάσχεις τάδε, and τίνος ἀπλακίης ποναῖς ὀλέκει in v. 573. it is impossible to believe that Æschylus wrote this verse; yet if we take it away, the answer of Prometheus will be equally useless. The fact is, the whole of this dialogue is sadly interpolated, as appears from the Schol. whose words are; ἡ χεὶρ δὲ τοῦ Ἡφαίστου ὑπουργήσασα αὐτῷ—καὶ πρὸς τὴν ἐμὴν δέσιν προσπελάσαι ἐμοὶ μοῖραν θανατηφόρον καὶ κῆρα, whence Burges, in Præf. Æsch. Suppl. p. xi. obtained the verse Καὶ προσπελᾷ σοι μοῖρα θανατηρός τε κῆρ; to which Prometheus, unwilling to repeat what he said in v. 522. respecting his future liberation, replies Τοσοῦτον ἀρκεῖ σοι σαφηνίσαι μόνον. But as θανατηρὸς is a word not free from suspicion (see Elmsl. Med. 370. and Lobeck, Phrynich. p. 652.), Burges ought to have read θανάσιμός τε κήρ: and might have quoted, in support of the tautology, θάνατος καὶ μοῖρα κραταιὴ in Ιλ. Φ. 111. θάνατον καὶ κῆρα in Οδ. Μ. 158. θάνατόν τε μόρον τε in Οδ. Υ. 242. quoted by Schol. Aristoph. Βατρ. 1190. where Æschylus is ridiculed for this very fault.

642. ἀρκῶ. *I am sufficient.* But Prometheus was able to tell more, if he would. Well, therefore, did Schutz correct ἀρκεῖ σοι.

645. In these kind of monostich dialogues, a single distich is never found thus interposed either by Æschylus or Euripides. Hermann, therefore, in Dissertat. Vers. Spur. Æschyl.

ΙΩ. μήτοι με κρύψῃς τοῦθ' ὅπερ μέλλω παθεῖν.
ΠΡ. ἀλλ' οὐ μεγαίρω τοῦδέ σοι δωρήματος.
ΙΩ. τί δῆτα μέλλεις μὴ οὐ γεγωνίσκειν τὸ πᾶν;
ΠΡ. φθόνος μὲν οὐδεὶς, σὰς δ' ὀκνῶ θρᾶξαι φρένας.
ΙΩ. μή μου προκήδου μᾶσσον, ὡς ἐμοὶ γλυκύ. 650

p. x. wishes to insert a verse preserved by the Schol. Ἃ δεῖ γενέσθαι, ταῦτα καὶ γενήσεται. But that, says Boissonade, is merely a proverb, as appears from the words of the Schol. λέγουσι δὲ καὶ ὅτι, ἃ δεῖ, &c. Still there must have been something in the text to call forth such a quotation. Now in the Gnom. Monostich. v. 310. is read, Μενεῖ δ' ἑκάστῳ τοῦθ', ὅπερ μέλλει παθεῖν: to which verse, if read here, the one quoted by the Schol. would be the parallel, and the origin of the omission would also be seen. In like manner Tiresias in Œd. T. 341. expresses his unwillingness to tell the future, Ἥξει γὰρ αὐτά: so Cassandra in Agam. 1240. τὸ μέλλον ἥξει.

646. μήτοι με κρύψῃς. Compare Theocrit. Id. xxiv. 65. Τειρεσίαν — Ἀλκμήνα καλέσασα — ὑποκρίνεσθαι, ὅπως τελέεσθαι ἔμελλεν Ἡνώγει, 'Μηδ' εἴ τι θεοὶ νοέοντι πονηρὸν, Αἰδόμενος ἐμὲ κρύπτε κάχ', ὡς οὔκ ἐστιν ἀλύξαι Ἀνθρώποις, ὅ,τι μοῖρα κατὰ κλωστῆρος ἐπείγῃ.'

μέλλω παθεῖν. This construction is stigmatised as the extreme of barbarism by Phrynich. p. 68. because βούλομαι, θέλω, and μέλλω ought to be joined to a present, or future. The rule is repeated by Thom. Mag. Both of them were probably deceived by what some older grammarian said respecting μέλλειν, *to delay*: which, says Elmsl. Med. 1209. is not joined even to a future; on the other hand μέλλειν, *to be about*, is constantly united to an aor. 2. An error not very unlike is found in Œd. T. 262. where the Schol. preserves the true reading φθαρῆναι instead of φθερεῖσθαι, which is faulty, because εὔχομαι, *I pray*, as Elmsl. says, is never joined to a future, although the Schol. has there laid down a contrary canon.

647. μεγαίρω. *I begrudge*. And so φθόνος in 649. *grudging*. Compare Οδ. Λ. 379. οὐκ ἂν ἔγωγε Τούτων σοι φθονέοιμι καὶ οἰκτρότερ' ἀλλ' ἀγορεῦσαι. Blomf. quotes Plato, Sophist. p. 217. A. οὐδεὶς—φθόνος αὐτῷ διελθεῖν αὐτά.

648. μέλλεις μὴ οὐ. Elmsl. on Med. 1209. says that μὴ οὐ, not μὴ singly, should follow μέλλειν. But neither he nor others have yet explained the difference in such cases between μὴ and μὴ οὐ. Besides, in Œd. T. 1388. we find οὐκ ἂν ἐσχόμην τὸ μὴ ἀποκλεῖσαι, where οὐ cannot be inserted.

649. θρᾶξαι φρένας, *to break your heart*. So Sophocl. in Helen. Fragm. Γυναῖκα δ' ἐξελόντες, ἡ θράσσει γε νοῦν —Μενέλεως παραφρόνως γυναιμανοῦς.

650. μή μου προκήδου. *Do not care for me more than is pleasant*. What can this mean? Blomf. translates, *Do not be too anxious about me, since it pleases me to hear*. But where is the word in the Greek corresponding to *hear*, so necessary for the sense? Had Æschylus written Μή μου προκήδου μασσόνως· κλύειν γλυκὺ, all would have been plain sailing. But κλύειν cannot be elicited from ἐμοί. Elmsl. wished to read μασσόνως ἤ μοι γλυκύ. But in Heracl. 544. he seems to object to μασσόνως, because in Greek adverbs are thus formed—ως,—τερον,—τατα, not ως,—τερως,—τατως, nor does he find more than two words, μειζόνως in Hec. 1103. and μειόνως, Œd. C. 104. similar to μασσόνως: and even both of these, he might have added, are in passages evidently corrupt. A friend of Blomf. proposes ἢ κἀμοὶ γλυκύ: but καὶ is here absurd. Three Mss. give μᾶσσον

ΠΡ. ἐπεὶ προθυμεῖ, χρὴ λέγειν· ἄκουε δή.
ΧΟ. μήπω γε· μοῖραν δ' ἡδονῆς κἀμοὶ πόρε.
τὴν τῆσδε πρῶτον ἱστορήσωμεν νόσον,
αὐτῆς λεγούσης τὰς πολυφθόρους τύχας·
τὰ λοιπὰ δ' ἄθλων σοῦ διδαχθήτω πάρα. 655
ΠΡ. σὸν ἔργον, Ἰοῖ, ταῖσδ' ὑπουργῆσαι χάριν,
ἄλλως τε πάντως καὶ κασιγνήταις πατρός·
ὡς τἀποκλαῦσαι κἀποδύρασθαι τύχας
ἐνταῦθ', ὅπου μέλλῃ τις οἴσεσθαι δάκρυ
πρὸς τῶν κλυόντων, ἀξίαν τριβὴν ἔχει. 660
ΙΩ. οὐκ οἶδ' ὅπως ὑμῖν ἀπιστῆσαί με χρή·
σαφεῖ δὲ μύθῳ πᾶν, ὅπερ προσχρῄζετε,
πευσεῖσθε· καίτοι καὶ λέγουσ' αἰσχύνομαι
θεόσσυτον χειμῶνα καὶ διαφθορὰν

ἢ ὡς, and certainly ἢ cannot be dispensed with, unless μᾶσσον closes the sentence. Better Mss. or cleverer heads are here required.

656. ὑπουργῆσαι χάριν, *to yield this favor*. Compare Alc. 857. and Soph. Colch. Fragm. ἀνθυπουργῆσαι χάριν. In Latin *morigerari*.

657. ἄλλως τε πάντως καὶ, *especially since intirely*.

658. τἀποκλαῦσαι κἀποδύρασθαι. Here is another instance of an Æschylean *hendyadis*, which Euripides avoided in his imitation Σχολῇ μὲν οὐχί, τοῖς δὲ δυστυχοῦσί πως Τερπνὸν τὸ λέξαι κἀποδύρασθαι τύχας.

659. ἐνταῦθ', ὅπη μέλλει. Five Mss. and Rob. ὅποι. Blomf. ὅπου, rightly: οὗ is *in what place*; οἷ, *to what place*; ᾗ, *by what road*; and ὡς, *by what means*; and similarly their correlatives, ποῦ, ποῖ, πῇ, πῶς, and ὅπου, ὅποι, ὅπῃ, ὅπως: of which ποῖ and πῇ indicate motion, ποῦ and πῶς, rest. To these must be added πω, *at all*. Here the indefinite ὅπου requires μέλλῃ.

οἴσεσθαι, *to bring to himself*, i. e. obtain. Latin, *reportare*.

661. ὅπως ὑμῖν. This verse has no cæsura. But the reading is uncertain. Three Mss. give μὲν ὑμῖν. Æschylus might have written ὅπως μὲν σφῷν, *you two*, i. e. Prometheus and the Chorus, who is sometimes spoken of and to in the singular number, being, in fact, addressed through the Coryphæus.

ἀπιστῆσαι, *to disobey*. So the sense requires. But ἀπιστεῖν is *to disbelieve*. Hence some unknown scholar, says Morell, read ἀπειθῆσαι. But defends the vulgate from Hesych. Ἀπιστεῖ· ἀπειθεῖ.

663. πευσεῖσθε. So Elmsl. for πεύσεσθε. Rob. πεύσοισθε. This Attic future is frequently obliterated.

αἰσχύνομαι. So Mss. and Schol. Elmsl. quotes S. Th. 1037. αἰσχύνομαι ἔχουσ'. The vulgate ὀδύρομαι would better express the feelings of the Chorus.

664. θεόσσυτον, *sent by a deity*, i. e. Juno. Elmsl., who seems to have wished θεόρρυτον, says this is the only passage where the σ is doubled. But as one Ms. has here τὸν θεόσσυτον, and others ὀδύρομαι in v. 663. it is clear all is not quite correct.

διαφθορὰν. Blomf. *ruin*; rather,

μορφῆς, ὅθεν μοι σχετλίᾳ προσέπτατο. 665
ἀεὶ γὰρ ὄψεις ἔννυχοι πολούμεναι
ἐς παρθενῶνας τοὺς ἐμοὺς παρηγόρουν
λείοισι μύθοις· 'ὦ μέγ' εὔδαιμον κόρη,
'τί παρθενεύει θαρὸν, ἐξὸν σοι γάμου
'τυχεῖν μεγίστου; Ζεὺς γὰρ ἱμέρου βέλει 670
'πρὸς σοῦ τέθαλπται, καὶ συναίρεσθαι Κύπριν
'θέλει· σὺ δ', ὦ παῖ, μὴ ἀπολακτίσῃς λέχος
'τὸ Ζηνὸς, ἀλλ' ἔξελθε πρὸς Λέρνης βαθὺν
'λειμῶνα, ποίμνας βουστάσεις τε πρὸς πατρὸς,

mixture. Io was *half-woman, half-cow:* see Suppl. 567. βοτὸν—μιξόβροτον, τὰν μὲν βοὸς, τὰν δ' αὖ γυναικός. The word δια-φθείρειν is a technical word amongst painters to indicate the *mixture* of colors, such as *green,* formed from a *blue* and *yellow.* But as the formation of one color by *mixture* is the *destruction* of two, διαφθείρειν signifies to *destroy.* Respecting the scientific use of this word, see Barker's Classical Recreations, p. 255. There are, however, who derive φθείρ-ειν from φθεὶρ, *a louse,* and refer to one of the plagues of Egypt the idea of destruction, conveyed in φθείρω; while κτείνω is another form of destruction, derived from κτεὶς, *a comb,* the instrument by which the animal is destroyed.

666. ἔννυχοι. But as *night dreams* were rather false than true, (see v. 494.) Io would not be disturbed by them, unless repeated, as stated in 676. πάσας εὐφρόνας ὀνείρασι. Hence from the Ald. ἄνυχοι some unknown scholar has elicited πάννυχοι.

πολούμεναι. *Rolling about.* But dreams were said to be *winged.* See Hec. 71. μελανοπτερύγων — ὀνείρων. Hence ποτώμεναι, *flitting about,* would be preferable. One Ms. has πωλευμέναι.

667. παρθενῶνας τοὺς ἐμοὺς, *my virgin-rooms.* But the παρθενὼν, where the females lived, had not a room specially devoted to even a king's daughter. No allusion would, therefore, have been made to τοὺς ἐμοὺς, while the mention of the secret whisper *in the ear* could not be dispensed with. Read, therefore, παρθενῶνας, τοῖσδ' ἐς οὖς παρηγόρουν—μύθοις: where the expression ἐς οὖς is confirmed by εἰς οὖς—μύθους in Orest. Androm. 1091. Hipp. 939. Ion. 696. 911. ἐς οὖς—λόγους Ion. 1521. εἰς ὦτα Aj. 149. ἐς οὔατα λάθριος εἶπεν Callimach. and Hesych. Ψιθυρίζει· εἰς τὸ οὖς ῥῆμα διαλέγεται. So Horace, 'in aurem dicere,' and Cicero, 'ad aurem insusurrare.'

668. λείοισι, *smooth:* originally λειϝος, hence *lævis;* in like manner *lævus* is from λαιϝος.

μύθοις. Respecting such dream-addresses, see Οδ. Ζ. 21. and Ιλ. Β. 23.

669. θαρόν. This is one of the Attico-Doric words found in tragedy. See Orest. 55. and Aj. 414. Stanl. quotes Virgil, 'Solane perpetua mœrens carpere juventa?'

670. βέλει τέθαλπται, *warmed by the dart.* So Horace has *ardentes—sagittas,* i. e. of Cupid.

673. βαθὺν λειμῶνα, *deep meadow,* i. e. *deep* in *mould* or *grass;* hence *rich* or *fertile.*

674. ποίμνας βουστάσεις τε. *The flocks and neat-steads.* But when Io was told to *go out,* she was of course told *to do* something, when out. Well,

'ὡς ἂν τὸ Δῖον ὄμμα λωφήσῃ πόθου.' 675
τοιοῖσδε πάσας εὐφρόνας ὀνείρασι
συνειχόμην δύστηνος, ἔς τε δὴ πατρὶ
ἔτλην γεγωνεῖν νυκτίφοιτ' ὀνείρατα.
ὁ δ' ἔς τε Πυθὼ, κἀπὶ Δωδώνης συχνοὺς
θεοπρόπους ἴαλλεν, ὡς μάθοι, τί χρῆν 680
δρῶντ' ἢ λέγοντα δαίμοσιν πράσσειν φίλα.
ἧκον δ' ἀναγγέλλοντες αἰολοστόμους
[χρησμοὺς, ἀσήμους δυσκρίτως τ' εἰρημένους.]
τέλος δ' ἐναργὴς βάξις ἦλθεν Ἰνάχῳ,
σαφῶς ἐπισκήπτουσα καὶ μυθουμένη, 685
'ἔξω δόμων τε καὶ πάτρας ὠθεῖν ἐμὲ,

therefore, does the Schol. quote Od. Z. 31. 'Αλλ' ἴομεν πλυνέουσαι, which he would not have done, had there not been a participle here united to ἔξελθε, which could be no other than ποιμανοῦσα: hence Æschylus, doubtless, wrote Λειμῶνα, ποιμανοῦσα βουστάσεις πατρὸς, *to tend your father's neat-steads.*

678. νυκτίφοιτ'. Med. and Rob. νυκτίφαντ'. But νυκτίφοιτ' is defended by Lycophr. 225. quoted by Stanl.

679. Δωδώνης. *Of Dodona*, i. e. ἱερόν. So Eurip. El. 1343. στεῖχ' ἐπ' Ἀθηνῶν, i. e. γῆν: so Virgil, 'ad Palladis ibant:' and so in English, 'to St. Paul's.' The Schol. says here is an anachronism, as there were no oracles at that time.

συχνούς. Thus one Ms. and Thom. M. in Θεοπρόπους. The vulgate πυκνοὺς is a gloss.

680. θεοπρόπους. Schol. Min. Œd. T. 114. θεόπροπος ὁ μάντις καταχρηστικῶς—ὁ θεωρὸς ὡς τὸ "θεόπροπον ἴαλλε" ἤτοι θεωρόν. ν

χρὴ, is needful. Med. χρῃ, i. e. χρῆν. The past tense is here required. Blomf. quotes Œd. T. 71. ὡς πύθοιθ' ὅ,τι δρῶν ἢ τί φωνῶν τήνδε λυσαίμην πόλιν.

683. χρησμούς. Bothe was the first to pronounce this verse an evident interpolation; although he did not perceive that Lycophr. 3. Ἔλυσε χρησμῶν ὡς πρὶν αἰόλον στόμα, quoted by Stanl. preserved the true reading αἰόλον στόμα: with which may be compared Ἀπόλλων στόμα νέμει σαφέστατον in Orest. 1585.

685. σαφῶς ἐπισκήπτουσα καὶ μυθουμένη, *clearly ordaining and speaking in fable.* But the oracle, if it spake *clear*, spake *not in fable*, i. e. κοὐ μυθουμένη: where οὐ μυθουμένη may be compared with ἔργῳ γ', οὐκ ἔτι μύθῳ in v. 1116. and with οὐ πεπλασμένος—κόμπος in v. 1065. But this is not all; σαφῶς after ἐναργὴς is superfluous. Read, then, ἐναργὴς βάξις ἦλθεν—Ἴσα φῶς, *clear as light*, or Ἴσα φῶς, ἐπισκήπτουσα, *rushing like lightning.*

686. δόμων τε καὶ πάτρας, *from home and country.* But ἔξω πάτρας is superfluous on account of γῆς ἐπ' ἐσχάτοις ὅροις. Æschylus wrote a word here, which has been wilfully erased.

ὠθεῖν ἐμὲ, *to expel me.* But ἐμὲ is here inadmissible. From ἔξω to γένος inclusive, the very words of the oracle are given, in which ἐμὲ could have no part. Besides, as ἄφετον is always used to denote a sacred *animal, permitted to wander* at large, the name

‘ ἄφετον ἀλᾶσθαι γῆς ἐπ᾽ ἐσχάτοις ὅροις·
‘ κεἰ μὴ θέλοι, πυρωπὸν ἂν Διὸς μολεῖν
‘ κεραυνὸν, ὃς πᾶν ἐξαϊστώσοι γένος.’
τοιοῖσδε πεισθεὶς Λοξίου μαντεύμασιν, 690
ἐξήλασέν με κἀπέκλεισε δωμάτων
ἄκουσαν ἄκων· ἀλλ᾽ ἐπηνάγκαζέ νιν
Διὸς χαλινὸς πρὸς βίαν πράσσειν τάδε.
εὐθὺς δὲ μορφὴ καὶ φρένες διάστροφοι
ἦσαν, κεράστις δ᾽, ὡς ὁρᾶτ᾽, ὀξυστόμῳ 695
μύωπι χρισθεῖσ᾽, ἐμμανεῖ σκιρτήματι
ἦσσον πρὸς εὔποτόν τε Κεγχρείας ῥέος,

of some animal is here necessary. Now as Io, after her connexion with Jupiter, was called βοῦς, so before it she had the name Πόριος Ἰνάχου, (see Eurip. Suppl. 629.) where πόρις, *a heifer*, like μόσχος, *a calf*, in Hec. 205. and πῶλος, *a filly*, in Hipp. 548. means *an unmarried damsel*. The same appellation was originally found in Iph. T. 394. Ἦν οἶστρος ὁ ποτώμενος Ἀργόθεν—διεπέρασέ ποτε διαμείψας, where Euripides wrote πόρτιν (and in the antistrophe λινοπόροισιν αὔραις) where Πόρτιν is confirmed by Πορτίος Ἰναχίης in Moschus. Hence Epaphus the child of Io is called Δῖος Πόρτις in Æsch. Suppl. 42. Instead then of ἐμὲ we must read πόριν.

687. ἄφετον. *At liberty*. In the grove round the temples in the country was kept, exempt from labor, an animal sacred to the deity to whom the temple was dedicated, and which was destined in due time to be the victim. Such animals were called ἄφετοι, or ἄνετοι. Hesych. Ἄφετοι· αἱ ἱεραὶ βόες and Διὸς βοῦς· ὁ τῷ Διὶ ἄνετος βοῦς, ὁ ἱερός. In like manner we read of holy *stags*, *colts*, *goats*, and *ass-foals*. See Soph. El. 566. Philostrat. p. 709. Schol. Ven. Ιλ. Α. 108. and Hesych. Ἀνεμώτας. Here the syntax requires Ἄφετόν τ᾽ ἀλᾶσθαι.

688. ἂν Διὸς μολεῖν. So Elmsl. ἐκ Διὸς μολεῖν is doubly incorrect, because, 1. μολεῖν without ἂν means *had come*, not *would come*; and, 2. Διὸς κεραυνὸς is the proper expression without ἐκ, as appears from κεραυνῷ Ζηνὸς in v. 372. Διὸς κεραυνὸς or κεραυνοὶ in Œd. C. 1502. and El. 823. So Διὸς βροντὴ, Œd. C. 1530. and Διὸς βέλος, Aristoph. Ὄρν. 1711.

689. ἐξαϊστώσοι. So Blomf. The indicative ἐξαϊστώσει means *that will*, not *that would make unknown*.

693. χαλινὸς, *the bit*. So God is said to put a *bit* in the mouth of Sennacherib.

697. Some Mss. Κερχνείας, others Κεγχρείας. From the juxta-position of Lerna this place ought to be in Argolis; of which, however, the geographers say nothing, and wisely so; as both words are merely corruptions. Æschylus probably wrote πρὸς εὔποτον πλάκ᾽ ἐν χρείαις ῥοῶν, where ῥοῶν is still visible in the Ald. ῥέων. The fact is, that Io, tortured by thirst from her *maddened skippings*, panted, like the hart, for cooling springs, and naturally sought the *level ground* at the foot of the mountain, called Ποντῖνος (see Pausan. II. 36.), from which there flowed a river, that, having no outlet, formed a kind of Pontine marsh in Argolis, called Lerna, the only spot that did not suffer from the droughts of summer, as we learn from Pausan. II. 15.

Λέρνης † ἄκρην τε. βουκόλος δὲ γηγενὴς
ἄκρατος ὀργὴν Ἄργος ὠμάρτει, πυκνοῖς
ὄσσοις δεδορκὼς τοὺς ἐμοὺς κατὰ στίβους. ⊢ 700
ἀπροσδόκητος δ' αὐτὸν ἀφνίδιος μόρος
τοῦ ζῆν ἀπεστέρησεν· οἰστροπλὴξ δ' ἐγὼ
μάστιγι θείᾳ γῆν πρὸ γῆς ἐλαύνομαι.

698. Λέρνης † ἄκρην τε. So Porson. The Schol. says πρὸς τὴν Λέρνην, τὴν πηγήν: whence Canter elicited Λέρνης τε κρηνὴν, which it would seem from Dobree, in Monthly Rev. Append. v. i. 52. Porson approved of. But Λέρνη is no where called κρηνὴ, *a fountain;* although we find Λερναῖα νάματα and Λέρνης ὕδωρ in Phœn. 127. and 616. This Spanheim seems to have known, whose conjecture ἀκτήν τε Λέρνης, Blomf. approves of in Edinb. Rev. N. 35. p. 170. But a marsh has nothing like the sea-shore, ἀκτὴ, *to break* the waves; nor can the words of Pindar, Ol. vii. 60. Λερναίας ἀπ' ἀκτᾶς, be quoted here, because the poet there speaks of the sea-shore of Argolis, and not merely of the country about Lerna.

699. ἄκρατος ὀργήν. Blomf. *fervid with anger.* But ἄκρατος, *unmixed*, is here absurd: ἄκρος ὀργὴν is indeed good Greek to denote a person at the *extreme point* of anger, or ἀκρατὴς, *intemperate*, might be used, not ἄκρατος. But even if ἄκρατος were admissible, why should Argus put himself in a terrible passion? As a cow-herd, he was more likely to ruminate calmly. The absurdity of the interpretation has been seen by Burges, Æsch. Suppl. 299. who there reads Ἄκμητος ὁρμὴν, and quotes some verses preserved by the Schol. on Phœn. 1123. Καί οἱ ἐπίσκοπον Ἄργον ἴει κρατερόν τε μέγαν τε Τέτρασιν ὀφθαλμοῖσιν ὁρώμενον ἔνθα καὶ ἔνθα· Ἀκάματον δὲ οἱ ὦρσε θεὰ μένος, οὐδὲ οἱ ὕπνος Πίπτεν ἐπὶ βλεφάροις, φυλακὴν δ' ἔχεν ἔμπεδον ἀεί· attributed to Orpheus by Hermias on Plato, Phædr. p. 135.

700. δεδορκὼς τοὺς ἐμοὺς κατὰ στίβους, *looking according to my steps.* This is not Greek: κατὰ is never thus used with δέρκομαι or any verb *of seeing.* Six Mss. and Turn. read καταστίβους. But στίβος is not united to a preposition. One Ms. gives here τὰς ἐμὰς, in which is concealed τὰς μονὰς (*the stoppings*) τε καὶ στίβους (*the steps*). So the Deity is said to regard the *rising up and lying down* of David. The word μονὴ exists in Herc. F. 959. and is beautifully restored by Musgr. to Tro. 1130.

701. αὐτὸν ἀφνίδιος. So Burges in Class. Journ. No. i. p. 34. and Elmsl. Analogy favors the reading; ἄφν-ω, ἀφν-ίδιος, as μαψ, μαψ-ίδιος, and ῥεῖα, ῥη-ίδιος: Hesych. has Ἀφνίδια, ἀφνιδίως, ἄφνω. Porson preferred αἴφνιδιος. But ἄφνω is evidently from ἀφανὴς, which would not make αἴφνης, although it is found once in Iph. A. 1581. but in that very scene which Porson said was written after the time of Ælian; while ἄφνω is twice found in Med. 1205. and Alc. 422. The word ἀφνίδιος or αἰφνίδιος, exists once only in dramatic Greek, Θεσμ. 127. but even there the metre is uncertain. Gaisford and Wunderlich prefer ἐξαίφνης preserved by the Schol. But Blomf. quotes appositely Thucyd. ii. 61. δουλοῖ γὰρ τὸ φρόνημα τὸ αἰφνίδιον καὶ ἀπροσδόκητον.

703. μάστιγι, *whip.* So Διὸς μάστιγι, Il. N. 812. and S. Th. 614. Job. xxi. 9. μάστιξ παρὰ Κυρίου οὐκ ἐστιν ἐπ' αὐτοῖς. In Il. B. 282. Jupiter is represented as flogging the earth, when punishing Typho: hence in the Gnostic gems ΙΑΩ bears a whip in his hand; and hence too Xerxes, deeming himself a god on earth, is said to have flogged the sea.

πλύεις τὰ πραχθέντ'· εἰ δ' ἔχεις εἰπεῖν ὅ, τι
λοιπὸν πόνων, σήμαινε· μηδέ μ' οἰκτίσας 705
σύνθαλπε μύθοις ψευδέσιν· νόσημα γὰρ
αἴσχιστον εἶναί φημι συνθέτους λόγους.

ΧΟ. ἔα, ἔα·
ἄπεχε, φεῦ·
οὐπώποτ' ηὔχουν ξένους 710
μολεῖν λόγους ἐς ἀκοὰν
ἐμὰν (ἂν), ὥστε δυσθέα-
τα καὶ δύσοιστα δείματ' ἀλγ-
ήματά τ' ἀμφήκει κέντρῳ
ψύχειν ψυχὰν (ὧδ') ἀμάν. 715
ἰώ, μοῖρα μοῖρα, πέφρικ',
εἰσιδοῦσα πρᾶξιν Ἰοῦς.

γῆν πρὸ γῆς, to land for land. In English we say, *from land to land.* The phrase *γῆν πρὸ γῆς* is found in Aristoph. Ἀχαρν. 235. in Julian, Orat. vii. p. 211. quoted by Suid. in Ἴτω, who has preserved in Πρὸ γῆς the following comic fragment: Ἐγὼ δὲ φεύγω γῆν πρὸ γῆς, | φοβούμενος τὸν ἄγριον | τὸν δεσπότην ᾧ μᾶλλον ἵπ | πων ἢ (τά γ') ἀνθρώπων μέλει. Hence the Ciceronian '*γῆν πρὸ γῆς* cogito.'

704. *ὅ, τι λοιπὸν, what remains.* Many Mss. *ἔτι λοιπὸν, still remains.* The Schol. *ἔχεις ἐπίλοιπον.* The reading is uncertain.

705. *οἰκτίσας.* Compare Od. Γ. 97. Μηδέ τί μ' αἰδόμενος μειλίσσεο μηδ' ἐλεαίρων, Ἀλλ' εὖ μοι κατάλεξον. and Od. Ξ. 387. Μηδέ τι μοι ψεύδεσσι χαρίζεο μηδέ τι θέλγε.

706. *νόσημα αἴσχιστον.* Compare Orest. 10. γλῶσσαν, αἰσχίστην νόσον.

707. *συνθέτους λόγους.* Porson quotes 'composita dicta' from Accius, and 'composita verba' from Sallust.

711. *μολεῖσθαι.* This middle form is found only in Œd. C. 1742. Ὅπως μολώμεθ' εἰς δόμους οὐκ ἔχω: where the best Mss. give *μολοῦμ'.* Read *μόλωμεν.* The verb *μολεῖν* exists only in the aor. 2., and the sense of the future is obtained by subjoining *ἂν*, here omitted.

712. *οὐδ' ὧδε.* So the vulgate. But one Ms. *ὡς δὲ*, i. e. *ὥστε*: while *ὧδ'* belongs to v. 715.

713. *πήματα δείματα λύματα.* So the vulgate. But it is plain from the word *ἀμφήκει, doubly pointed*, and from the two adjectives, that only two substantives were written here. Of these *δείματα* was one, of which *λύματα* is a corruption, while *πήματα* is only a part of *ἀλγήματα.*

715. *ψύχειν.* Le-Grand wished to read *ψήχειν* from Hesych. Ψήχει· τρίβει, ξύει. Certainly a *goad* is better said to *harrow* than *freeze.* Shakspeare unites both metaphors, 'I could a tale unfold, whose lightest breath would *harrow up* thy soul, *freeze* thy young blood.'

ἐμάν. So the vulgate; the metre demands *ἀμάν, ours.* See Burges, Tro. 602.

ΠΡ. πρό γε στενάζεις, καὶ φόβου πλέα τις εἶ· 721*
ἐπίσχες, ἕς τ' ἂν καὶ τὰ λοιπὰ προσμάθῃς.
ΧΟ. λέγ', ἐκδίδασκε· τοῖς νοσοῦσί τοι γλυκὺ
τὸ λοιπὸν ἄλγος προὐξεπίστασθαι τορῶς.
ΠΡ. τὴν πρίν γε χρείαν ἠνύσασθ' ἐμοῦ πάρα 725
κούφως· μαθεῖν γὰρ τῆσδε πρῶτ' ἐχρῄζετε
τὸν ἀμφ' ἑαυτῆς ἆθλον ἐξηγουμένης·
τὰ λοιπὰ νῦν ἀκούσαθ', οἷα χρὴ πάθη
τλῆναι πρὸς Ἥρας τήνδε τὴν νεάνιδα·
σύ τ', Ἰνάχειον σπέρμα, τοὺς ἐμοὺς λόγους 730
θυμῷ βάλ', ὡς ἂν τέρματ' ἐκμάθῃς ὁδοῦ.
πρῶτον μὲν ἐνθένδ' ἡλίου πρὸς ἀντολὰς
στρέψασα σαυτὴν, στεῖχ' ἀνηρότους γύας·
Σκύθας δ' ἀφίξει νομάδας, οἵ πλεκτὰς στέγας
πεδάρσιοι ναίουσ' ἐπ' εὐκύκλοις ὄχοις, 735
ἑκηβόλοις τόξοισιν ἐξηρτημένοι·

*721. πρό γε στενάζεις. *You lament before.* This Brunck could not understand; and he therefore read πρῴ γε, *early:* and so Ms. Med. But what is the use of γε? Burges in Class. Journ. No. i. p. 34. reads Προύργου, and quotes Hesych. Προύργου·—ἑτοίμως, πρὸ ἔργου: and so the Schol. on 625. πρὸ καιροῦ λελύπηκας. Compare Aristoph. Plut. 477. Οὐ δεῖ σχετλιάζειν καὶ βοᾶν, πρὶν ἂν μάθῃς.

731. θυμῷ βάλ'. The Homeric expression is σὺ δ' ἐνὶ φρεσὶ βάλλεο σῇσιν, not βάλε in the active, unless said of another person giving the idea, as in Od. A. 201. ὡς ἐνὶ θυμῷ Ἀθάνατοι βάλλουσι, quoted by Blomf. who seems to have forgotten the difference of the two voices. Nor is this all. For although τέρματ' is here admissible, as applied to the *two extremes* of Io's wanderings, still τέρμ', found in some Mss., would perhaps be better. Read, therefore, Θυμῷ βαλοῦ, τέρμ' ὡς ἂν ἐκμάθῃς ὁδοῦ.

733. ἀνηρότους. So Herodot. iv. 19. οὔτε τι σπείροντες οὐδὲν οὔτε ἀροῦντες.

734. πλεκτὰς στέγας, *woven dwellings* of wicker work. For such are the dwellings of the wandering Tartars even at the present day. Dacier's conjecture, πλαγκτὰς στέγας, supported by Horace's 'Quorum plaustra *vagus* rite trahunt domos,' is probably the true reading. Certainly πλεκτὰς by itself is scarcely intelligible.

735. εὐκύκλοις ὄχοις, *cars well furnished with wheels.* Hippocrates, quoted by Blomf. speaking of the Nomad Scythians, and their cars, says some are τετράκυκλοι, others ἑξάκυκλοι.

736. ἐξηρτημένοι. One Ms. gives ἐξηρτυμένοι, which Blomf. prefers. But Hesych. has Ἐξηρτημένοι· κρεμαμένοι ἢ κεκοσμημένοι, where the explanation embraces both readings, *suspended* and *furnished*, from ἀρτά-ω and ἀρτύ-ω. Horace has 'Suspensi lævo loculos tabulamque lacerto.'

οἷς μὴ πελάζειν, ἀλλ'† ἁλιστόνοις πόδας
χρίμπτουσα ῥαχίαισιν ἐκπερᾶν χθόνα·

737. ἀλλ' ἁλιστόνοις πόδας. *But scraping with your feet the sea-sounding shores pass out of the land.* In this apparently easy passage Porson first found a difficulty, noticed by his obelus, Wellaver says, 'without reason.' On the contrary, the reason is all sufficient. Prometheus had told Io not to approach the Nomad Scythians, but to keep near the sea-coast. But here, as elsewhere, it was necessary to tell the name of the people, through whose country she was to pass. Such a name is supplied by Ἁλιζώνοις, the conjecture of Burges in Class. Journ. No. i. p. 34. which Blomf. calls ingenious; but who, instead of referring to Eustathius, who places the Ἁλίζωνοι in a country bounded by Mysia, Caria, and Lydia, ought to have referred to the authors cited by Burges, to wit, Herodotus, who, in iv. 17. places the Ἁλίζωνοι, or as they are there called Ἀλαζῶνες, next to the Ἑλληνο-Σκύθαι, and again in § 52. joins them to the agricultural Scythians: but in both cases Eustath. on Dionys. Perieg. v. 767. thus acknowleges the reading Ἁλίζωνοι: οὗτοί εἰσι, οἱ παρὰ τῷ ποιήτῃ Ἁλίζωνοι ἢ Ἀλαζῶνες, ὧν ἦρχεν Ὄδιος καὶ Ἐπίστροφος: and who on Il. B. 856. p. 363. Bas. quotes from Arrian, Ἀλιζῶνες δὲ οἱ ἄνθρωποι οὕτω καλοῦνται, οἳ πανταχόθεν θαλάσσῃ περιείργονται, πρὸς μεσημβρίαν δὲ καὶ νότον τῷ Ἀστακήνῳ κόλπῳ—πρὸς δὲ ζέφυρον καὶ δύσιν, τῇ Προποντίδι καὶ τῷ Βοσπόρῳ. But in this, as in other passages, Ἁλίζωνες must yield to Ἁλίζωνοι. For thus Hesych. Ἁλίζωνος ἴσθμος· παρὰ τὸ ἁλιζῶσθαι, and in Antipatr. Epigram. 83. ἁλιζώνοιο Κορίνθου. The people here mentioned by Æschylus are the same, probably, as the Ἀγχιάλων Χαλύβων in Apoll. Rhod. iv. 1475. With regard to the word ἁλιστόνοις, it may be compared with ἁλίβρομε in Soph. Aj. 703. while on the other hand, ἁλιστεφέες may be compared with ἁλίζωνοι. See Pierson, Verisimil. p. 108.

738. χρίμπτουσα ῥαχίαισιν. This verse offends against Dawes's canon, which ordains that in tragedy and comedy no syllable remain short before an inceptive ρ. This rule has been impugned by Tate, on the ground that the ρ does not lengthen the preceding syllable, unless that syllable receives the *ictus metricus* or *arsis*. Well then, either the *ictus* can lengthen a syllable by itself, or only by the aid of a particular letter, commencing the word immediately following that, on which the *ictus* is laid. Now it is vain to pretend, after Burney's masterly destruction of a similar hypothesis started by Wakefield, that in dramatic poetry the *ictus* can by itself lengthen a short syllable; consequently, if it lengthens it at all, it must do so with the aid of another letter. But how strange is it, that such other letter should in tragedy be ρ alone, which alone in composition doubles itself; and thus plainly proves that, as it doubles itself in the middle of a word, and so lengthens the preceding syllable, it may and must do the same at the commencement of a word, without the aid of the *ictus*; which cannot, therefore, interfere with the natural power of ρ, that remains the same, whether the preceding syllable does or does not receive the *ictus*. Stronger arguments therefore must be adduced, before we can give up Dawes's canon. With regard to the very few exceptions to the rule, they are all discussed by Burges, in Kidd's Dawes, p. 286. who bids us read here, Χρίμπτουσ' ἄκραις γύαισιν ἐκπερᾶν χθόνα, where the words ἄκραις γύαισιν have been obtained from ῥαχίαισιν by using the letters γυ, found in γυποδας, which some Mss. give for πόδας, or as others have it, γυποποδας and γυμνο-

λαιᾶς δὲ χειρὸς, οὗ σιδηροτέκτονες
οἰκοῦσι Χάλυβες, οὓς φυλάξασθαί σε χρὴ, 740
(ἀνήμεροι γὰρ, οὐδὲ πρόσπλατοι ξένοις)
ἥξεις Ὑβριστὴν, ποταμὸν οὐ ψευδώνυμον,
ὃν μὴ περάσῃς, οὐ γὰρ εὔβατος περᾷν,
πρὶν ἂν πρὸς αὐτὸν Καυκάσου μόλῃς ὄρων
ὕψιστον, ἔνθα ποταμὸς ἐκφυσᾷ μένος 745
κροτάφων ἀπ' αὐτῶν· ἀστρογείτονας δὲ χρὴ
κορυφὰς ὑπερβάλλουσαν, ἐς μεσημβρινὴν

ποδας, and by so doing he has not only introduced ἄκρας γύαισιν corresponding to ἄκραις—ῥηγμῖσιν in Iph. T. 253. but also banished βαχία, a word unknown to dramatic poetry, and found first in Thucyd. iv. 10. whom Suidas quotes in Ῥαχία. The epic form is ῥηιχίη, used by Herodotus to signify, not the *shore*, but *breakers*.

ἐκπερᾶν. The infinitive for the imperative. See Matth. Gr. Gr. § 544.

739. οὗ. So Bothe. λαιᾶς χειρὸς belongs to ἥξεις, and not to οἰκοῦσι. Prometheus continues to tell the direction of the route, rather than the position of the people, indicated by the vulgate οἱ.

741. πρόσπλατοι. So Elmsl. for πρόσπλαστοι. See v. 378.

742. Ὑβριστήν. This river has given rise to much controversy. Blomf. thinks it was a stream so called from its violence, and aptly quotes Herodot. i. 189. ἐχαλέπαινε τῷ ποταμῷ (i. e. the Gyndes) τούτῳ ὑβρίσαντι. The Ὑβριστὴς was probably a mountain stream, flowing from the higher ridge of Caucasus, and, like all mountain streams, subject to sudden floods; hence its name, not very unlike the *Tybris*; and as mountain streams are naturally little known, hence the present silence of geographers.

744. αὐτὸν Καύκασον—ὄρων Ὕψιστον, *Caucasus itself, the highest of mountains.* But what is the meaning of *itself?* and how can *Caucasus*, where Prometheus then was, be spoken of as a distant mountain? and why is it here described as the highest of mountains, as if the audience did not know that already? Such nonsense Æschylus did not write; nor could he have written, except what the text presents αὐτὸν Καυκάσου—ὄρων ὕψιστον, *the very highest boundary of Caucasus.* Prometheus tells Io not to pass the river Ὑβριστὴς, until she arrives at some spot. But such a spot would be described, not by the vague description of *the highest mountains*, but by some *boundary* line, to which Prometheus, though fixed to the rock, points by a motion of his head; and thus makes known to the audience the names of the places seen in the distance, and of the mountain stream Ὑβριστὴς, tumbling from rock to rock.

745. ποταμὸς—μένος. This expression is peculiarly applicable to a river rising in a region, like Caucasus, of perpetual snow; and describes accurately the Ar, in the valley of Chamouni in Switzerland, which rushes a full-grown river from the mouth of a cavern, formed entirely of frozen snow, and thus embodies to the letter the idea of the urn of a river-god.

746. κροτάφων. Eustath. Il. I. p. 733=626. understands by κροτάφων the head of the mountain: it means rather the head of the river, as appears from the word αὐτῶν, which shows that the Ὑβριστὴς, unlike other rivers, was powerful at *its very source.*

ἀστρογείτονας. So Virgil, 'Vicina astris—sedes.'

βῆναι κέλευθον, ἔνθ' Ἀμαζόνων στρατὸν
ἵξει στυγάνορ', αἳ Θεμίσκυράν ποτε
κατοικιοῦσιν ἀμφὶ Θερμώδονθ', ἵνα 750
τραχεῖα, πόντου Σαλμυδησία γνάθος
ἐχθρόξενος ναύταισι, μητρυιὰ νεῶν·
αὗταί σ' ὁδηγήσουσι καὶ μάλ' ἀσμένως—
ἰσθμὸν δ', ἐπ' αὐταῖς στενοπόρου λίμνης πύλαις,
Κιμμερικὸν ἥξεις, ὃν θρασυσπλάγχνως σε χρὴ 755
λιποῦσαν αὐλῶν' ἐκπερᾶν Μαιωτικόν.
ἔσται δὲ θνητοῖς εἰσαεὶ λόγος μέγας
τῆς σῆς πορείας, Βόσπορος δ' ἐπώνυμος
κεκλήσεται· λιποῦσα δ' Εὐρώπης πέδον,
ἤπειρον ἥξεις Ἀσιάδ'. ἆρα μὴ δοκεῖ 760
ὁ τῶν θεῶν τύραννος ἐς τὰ πάνθ' ὁμῶς
βίαιος εἶναι; τῆδε γὰρ θνητῇ θεὸς
χρήζων μιγῆναι, τάσδ' ἐπέρριψεν πλάνας.
πικροῦ δ' ἔκυρσας, ὦ κόρη, τῶν σῶν γάμων

751. Σαλμυδησία. This and other names end in -ησος or -ησσος. Valck. Phœn. 1107. says we may adopt either. Of the word Σαλ-μύδ-ησος, a part evidently means *salt-mud*. Hence Scymnus Chius describes it as τεναγώδης more correctly than Strabo, αἰγιαλὸς λιθώδης.

γνάθος. Literally *jaw*. Here it means a *swallowing power*, such as mud possesses, when it sinks by the weight of a vessel, and thus swallows it up. Hence τραχεῖα does not belong to γνάθος but μητρυιὰ, stepmothers being considered *harsh* to their step-children. Schol. γνάθος ὡς 'πολέμου στόμα,' in Il. T. 213.

752. ἐχθρόξενος ναύταισι. Virgil, 'statio malefida carinis.'

753. ἀσμένως, *pleased*. The Schol. says, φιλήσουσι ὡς γυναῖκα. There is a line wanting here, like Γυναικὶ γὰρ δὴ συμπονεῖν γυναῖκα χρὴ in Hel. 336.

754. στενοπόρου. So one Ms. in the text, and another for a var. lect. Rob. στενωπόρου. Others στενοπόροις.

759. κεκλήσεται, *shall be called*. Respecting this paulo post futurum, see Burney, Monthly Rev. 1789. p. 13. who has there given a list of verbs similarly used.

760. ἆρ' ὑμῖν δοκεῖ—; *does it seem to you—?* It ought to be, *does it not seem to you?* i. e. ἆρα μὴ δοκεῖ;

763. ἐπέρριψε, *hurled down*. But *wanderings* cannot be *hurled down*, like darts. One Ms. has ὑπέρριψεν whence Burges in Class. Journ. No. i. p. 34. and on Eum. 25. καταρράψας μόρον, reads ὑπέρραψεν, and compares Od. Π. 423. φόνον ῥάψας. Androm. 837. ἔρραψας φόνον. Phocylid. xiii. 2. δόλους ῥάπτειν. Alcest. 552. ὑπορράπτεις λόγους, and corrects Hesych. Ἀγαρράπτει· ἔφθορεν by reading κΑταρράπτει.

μνηστῆρος· οὓς γὰρ νῦν ἀκήκοας λόγους, 765
εἶναι δόκει σοὶ μηδ' ἐπῶν ἐν προοιμίοις.
ΙΩ. Ἰώ μοι μοι. ἔ, ἔ.
ΠΡ. σὺ δ' ἀνακέκραγας κἀναμυχθίζει· τί δ' οὖν
δράσεις, ὅταν τὰ λοιπὰ πυνθάνῃ κακά;
ΙΩ. ἦ γὰρ τί λοιπὸν τῇδε πημάτων ἐρεῖς; 770
ΠΡ. δυσχείμερόν γε πέλαγος ἀτηρᾶς δύης.
ΙΩ. τί δῆτ' ἐμοὶ ζῆν κέρδος, ἀλλ' οὐκ ἐν τάχει
ἔρριψ' ἐμαυτὴν τῆσδ' ἀπὸ στύφλου πέτρας,
ὅπως πέδῳ σκήψασα, τῶν πάντων πόνων
ἀπηλλάγην; κρεῖσσον γὰρ εἰσάπαξ θανεῖν, 775
ἢ τὰς ἁπάσας ἡμέρας πάσχειν κακῶς.
ΠΡ. ἦ δυσπετῶς ἂν τοὺς ἐμοὺς ἄθλους φέροις,
ὅτῳ θανεῖν μέν ἐστιν οὐ πεπρωμένον.
αὕτη γὰρ ἦν ἂν πημάτων ἀπαλλαγή.
νῦν δ' οὐδέν ἐστι τέρμα μοι προκείμενον 780
μόχθων, πρὶν ἂν Ζεὺς ἐκπέσῃ τυραννίδος.
ΙΩ. ἦ γάρ ποτ' ἐστὶν ἐκπεσεῖν ἀρχῆς Δία;

766. μηδ' ἐπῶν ἐν προοιμίοις, *not even as the prelude of words.* Blomf. has μηδέπω 'ν προοιμίοις, forgetting that προοίμιον is never found in dramatic poetry. Of the passages quoted by Pierson on Mœris, Φρούριον, we must read in Aristoph. Ἱππ. 1340. Τούτοις ὅποτε χρήσαιτό τις τοῖς φροιμίοις. Eurip. Herc. 1179. Τί χρῆμ'; ἐν οἰκτροῖς ἐκάλεσάς με φροιμίοις. El. 1060. Λέγοιμ' ἂν· ἀρχῇ δ', ἡδύ μοι τὸ φροίμιον, Εἴθ' εἶχεν—. Med. 661. Μήδεια, χαῖρε τοῦδε γὰρ τὸ φροίμιον Κάλλιον—. In Æschylus ten Mss. read μηδ' ἐπῶν προοιμίοις, and two distinctly μηδ' ἐπῶν ἐν προοιμίοις.

768. σὺ δ' αὖ. *You again.* But Io had not as yet cried out. Rob. σὺ δ' ἄν. Read σὺ δ' ἀνακεκρ-.

τί που. It is good Greek to say ποῦ τί, but not τί που.

770. Thus Bothe: τῇδε is said by Io pointing to herself, not, as in other editions, by the Chorus.

771. πέλαγος—δύης. So πέλαγος κακῶν in Pers. 433. Shakspeare, *a sea of troubles.*

772. ζῆν κέρδος. So in Med. 145. and 795. but ζῆν ἡδὺ in Andr. 397.

773. ἔρριψα—ὅπως—ἀπηλλάγην. On this syntax see Hermann, Viger, § 446. and Elmsl. Œd. T. 1389. Heath wished to read Ἀπαλλαγείην· κρεῖσσον, without γάρ, a particle quite useless here.

775. εἰσάπαξ Turn. εἰς ἅπαξ Ald. which Blomf. supports by Demosth. Ol. ii. p. 20. εἰς μὲν ἅπαξ καὶ βραχὺν χρόνον. See Hermann, Viger, 380.

εἰσάπαξ θανεῖν. A similar sentiment is found in Oδ. M. 350. T. 316. Tro. 632. Antig. 459. Aj. 475. Plutarch, *t.* p. 734. E. Liban. iv. p. 143.

779. πημάτων ἀπαλλαγή. Compare Æsch. Fragm. Inc. 29. θάνατον—Ὀσ-

ΠΡ. ἥδοι' ἄν, οἶμαι, τήνδ' ἰδοῦσα συμφοράν.
ΙΩ. πῶς δ' οὐκ ἄν, ἥτις ἐκ Διὸς πάσχω κακῶς;
ΠΡ. ὡς τοίνυν ὄντων τῶνδέ, σοι μαθεῖν πάρα. 785
ΙΩ. πρὸς τοῦ τύραννα σκῆπτρα συληθήστεαι;
ΠΡ. αὐτὸς πρὸς αὐτοῦ κενοφρόνων βουλευμάτων.
ΙΩ. ποίῳ τρόπῳ; σήμηνον, εἰ μή τις βλάβη.
ΠΡ. γαμεῖ γάμον τοιοῦτον, ᾧ ποτ' ἀσχαλᾷ.
ΙΩ. θέορτον, ἢ βρότειον; εἰ ῥητὸν, φράσον. 790
ΠΡ. τί δ' ὄντιν'; οὐ γὰρ ῥητὸν αὐδᾶσθαι τόδε.
ΙΩ. ἦ πρὸς δάμαρτος ἐξανίσταται θρόνων;
ΠΡ. ἢ τέξεταί γε παῖδα φέρτερον πατρός.
ΙΩ. οὐδ' ἔστιν αὐτῷ τῆσδ' ἀποστροφὴ τύχης;
ΠΡ. οὐ δῆτα, † πλὴν ἔγωγ' ἂν ἐκ δεσμῶν λυθείς. 795

περ μέγιστον ῥῦμα τῶν πάντων κακῶν. See Burges, Suppl. 792.

783. ἥδοι' ἄν. So Dawes, p. 441. and two Mss. ἥδομ' is a barbarism.

785. μαθεῖν. *That such is the fact, you may learn.* The sense seems to require rather, *That such will be the fact*, as Prometheus is speaking, not of the *present*, but *future*. This, however, may be defended; not so μαθεῖν. Io had alluded to her *pleasure at*, not *ignorance of*, the future event. Well, therefore, did Schutz read γαθεῖν, an Æschylean verb, whose participle γαθούσῃ is found in Cho. 770.

786. τύραννα σκῆπτρα. So τύραννον σχῆμα in Antig. 1183. and τύραννον πόλιν in Thucyd. I.

787. αὐτὸς πρὸς αὐτοῦ. So Blomf. Three Mss. πρὸς αὐτὸς αὐτοῦ, which Elmsl. prefers. Either will do.

790,1. εἰ ῥητὸν, φράσον. ΠΡ. τί δ' ὄντιν'; *What, whom*, as if τί depended on ῥητὸν, and ὄντινα on φράσον. But such a reply would be admissible only if the question were ambiguous, and not, as it is at present, quite plain. Besides, from the words εἰ ῥητὸν, Io would appear to anticipate a refusal, which she had no right to expect; or if she had, Prometheus, after saying οὐ ῥητὸν τόδε, could not proceed to state any thing respecting the future marriage. Every difficulty will, however, be obviated by transposing the verses, and thus disposing the speeches: ΙΩ. τίν'; ΠΡ. ὄντιν' οἶδ'. ΙΩ. εἰ ῥητὸν αὐδᾶσθαι, φράσον· Θέορτον ἢ βρότειον· ΠΡ. οὐ ῥητὸν τόδε: where the word οἶδα, which still exists in οὐδὲ γὰρ, the reading of one Ms., hints the reluctance of Prometheus to speak out; and consequently Io properly adds, εἰ ῥητὸν αὐδᾶσθαι, φράσον.

792. ἐξανίσταται. *Is overthrown.* This present is quite indefensible. Read ἐξανίσταιτ' ἂν, *shall be overthrown.* See Porson, Præf. Hec. p. xxxii. for examples of ἂν in this part of the verse united to verbs after elision.

793. φέρτερον πατρός. On this story Stanl. quotes Pindar, Isthm. viii. Apoll. Rh. iv. 81. and Nonn. Dionys. xxxiii. 356.

795. πλὴν ἔγωγ' ἂν ἐκ. So Med. and four Mss., but three Mss. πρὶν for πλήν. Ald. Rob. and one Ms. πρὶν ἂν ἔγωγ' ἐκ. Æschylus wrote πρὶν ἐγὼ τῶνδ' ἂν ἐκ, as appears from v. 334. τῶνδέ σ' ἐκλῦσαι πόνων. 518. τῶνδέ σ' ἐκ δεσμῶν. 897. πόνων ἐκ τῶνδ' ἐμὲ. and 1042. δεσμῶν τῶνδε.

ΙΩ. τίς οὖν ὁ λύσων σ' ἐστὶν ἄκοντος Διός ;
ΠΡ. τῶν σῶν τιν' αὐτὸν ἐκγόνων εἶναι χρεών.
ΙΩ. πῶς εἶπας ; ἢ 'μὸς παῖς σ' ἀπαλλάξει κακῶν ;
ΠΡ. τρίτος γε γένναν πρὸς δέκ' ἄλλαισιν γοναῖς.
ΙΩ. ἥδ' οὐκ ἔτ' εὐξύμβλητος ἡ χρησμῳδία. 800
ΠΡ. καὶ μηδὲ σαυτῆς ἐκμαθεῖν ζήτει πόνους.
ΙΩ. μή μοι προτείνων κέρδος, εἶτ' ἀποστέρει.
ΠΡ. δυοῖν λόγοιν σε θατέρῳ δωρήσομαι.
ΙΩ. ποίοιν ; πρόδειξον, αἵρεσίν τ' ἐμοὶ δίδου.
ΠΡ. δίδωμ'· ἑλοῦ γὰρ ἢ πόνων τὰ λοιπά σοι 805
φράσω σαφηνῶς, ἢ τὸν ἐκλύσοντ' ἐμέ.
ΧΟ. τούτων σὺ τὴν μὲν τῇδε, τὴν δ' ἐμοὶ χάριν

Blomf. has with Pauw inserted twice in the same verse a γε, which, even once read, is once too much.

λυθῶ. So the Mss. Med. alone λυθείς. But the ellipse of the verb substantive is inadmissible except when united to adjectives, and only in the present indicative, where εἰμί is an enclitic.

796. λύσων σ' ἐστίν. Some Mss. omit σ'. But σ' is required by the corresponding ἐγώ. Read, then, λύσων γ' ἐστί σ', where γ' marks a doubt in the mind of Io.

797. τιν' αὐτόν. *Some one himself.* This is nonsense. By *some one* an uncertainty is indicated, which *himself* destroys. Brunck reads properly τῶν σῶν τιν' αὐτῆς ; where αὐτῆς agrees with σοῦ, understood in σῶν. See v. 150.

799. τρίτος ἐπὶ—δέκα. The thirteen generations were, 1. Epaphus. 2. Libya. 3. Belus. 4. Danaus. 5. Hypermnestra. 6. Abas. 7. Prœtus. 8. Acrisius. 9. Danae. 10. Perseus. 11. Electryon. 12. Alcmena. 13. Hercules. In this number there is an allusion to the mystic 13, still called the baker's dozen.

τρίτος—πρὸς δέκ'. In Agam. 1595. Τρίτον—ἐπὶ δέκ', which is the more usual preposition. See Menander in Ψευδηρακλεῖ : ἕκτην ἐπὶ δέκα Βοηδρομιῶνος.

801. καὶ μηδέ. So the vulgate. But καὶ—δὲ is not Greek. See Porson, Orest. 614. Hence Elmsl. Œd. C. 1432. reads καὶ μήγε, and compares Ion. 361. Eurip. El. 976. Add Hipp. 505. where Porson prefers καὶ μή σε, wrongly. But what καὶ-γε here mean, it is not easy to say.

802. προτείνων, *holding out.* The metaphor is derived from the act of holding out food, so as to induce an animal to follow. Ruhnk. on Tim. Θάλλος, quotes appositely Plato, Phædr. ὥσπερ οἱ τὰ πεινῶντα θρέμματα, θάλλον προσείοντες, ἄγουσι, σὺ ἐμοὶ λόγους οὕτω προτείνων.

προτείνων—εἶτα. On this use of εἶτα after a participle, see Hermann, Viger, p. 753. Matthiæ Gr. Gr. § 566.

803. δυοῖν. So most Mss.; others δυεῖν. On this question about nothing see Matthiæ Gr. Gr. § 138.

804. πρόδειξον—δίδου. To avoid this confusion of tenses read αἵρεσίν γέ μοι διδούς.

805. ἑλοῦ—φράσω, *choose that I say.* The subjunctive is thus used with another verb, without an intervening particle, only when the first verb expresses an act of the mind.

807. χάριν θέσθαι. *Lay this obligation on me.* In this formula the middle is always used. Hence in

θέσθαι θέλησον, μηδ' ἀτιμάσῃς λόγους·
καὶ τῆδε μὲν γέγωνε τὴν λοιπὴν πλάνην,
ἐμοὶ δὲ τὸν λύσοντα· τοῦτο γὰρ ποθῶ. 810

ΠΡ. ἐπεὶ προθυμεῖσθ', οὐκ ἐναντιώσομαι
τὸ μὴ οὐ γεγωνεῖν πᾶν, ὅσον προσχρήζετε.
σοὶ πρῶτον, Ἰοῖ, πολύδονον πλάνην φράσω,
ἣν ἐγγράφου σὺ μνήμοσιν δέλτοις φρενῶν.
ὅταν περάσῃς ῥεῖθρον, ἠπείρων ὅρον, 815
πρὸς ἀντολὰς φλογῶπας ἡλιοστιβεῖς
* * * * * * *
πόντου περῶσα φλοῖσβον, ἔστ' ἂν ἐξίκῃ
πρὸς Γοργόνεια πεδία Κισθήνης, ἵνα
αἱ Φορκίδες ναίουσι δηναιαὶ κόραι
τρεῖς κυκνόμορφοι, κοινὸν ὄμμ' ἐκτημέναι, 820

Bacch. 720. Χάριν τ' ἄνακτι θῶμεν, Elmsl. says 'we must read θώμεθ' or δῶμεν.'

808. ἀτιμάσῃς λόγους. Elmsl. prefers λόγου, and refers to Œd. C. 50. μή μ' ἀτιμάσῃς—ὧν σε προστρέπω φράσαι. As the emendation and reference were given by Blomf. as his own, Elmsl. in Addend. Œd. C. 50. has repeated what he wrote in the Edinb. Rev. λόγου is partially confirmed by λόγον in one Ms. Read, therefore, λόγων, i. e. *the two accounts*, for which Prometheus was asked. Another Ms. reads οἴκους, in which something lies hid, as λόγων is here quite unnecessary.

814. δέλτοις φρενῶν. *Tablets of thought.* This metaphor is found in Eum. 276. Suppl. 187. Soph. Triptol. Fragm. and St. Paul, 2 Corinth. iii. 3. The tablet was originally a triangular piece of wood, covered with wax, on which the letters were engraved with the stylus, an obelisk-shaped instrument. Why the tablet was called δέλτος, the wax κηρὸς, and the pen στύλος are mysteries, which, if this were the place, might be easily explained. Shakspeare has suited the metaphor to the change of customs: 'And thy commandment all alone shall live within the *book* and *volume* of my brain.'

815. ῥεῖθρον, ἠπείρων ὅρον. *The boundary-stream of the continents*, i. e. the Hellespont. See v. 758.

816. The origin of the lacuna first noticed by Brunck is to be traced to the repetition of περάσῃς and περῶσα. With regard to the matter omitted, Æschylus furnishes the supplement in Suppl. 539. Πολλὰ βροτῶν διαμειβομένα, &c.

818. Κισθήνης. Of this country nothing certain is known. Harpocration has Κισθήνη· Ἰσοκράτης Πανηγυρικῷ· ὄρος τῆς Θράκης. Κρατῖνος, Κἀνθένδ' ἐπὶ τέρματα γῆς ἥξεις καὶ Κισθήνης ὄρος ὄψει. The country was, if not of fabulous origin, at least little known, and probably situated on the water-side; for that is the meaning of τέρματα γῆς. So in English, 'The Land's End' in Cornwall.

819. Φορκίδες. The Schol. says they were Δεινὼ, Πεφριδὼ, and Ἐνυώ. Hesiod, Theogon. 273. mentions only the last two. There were, however, three, like the three Gorgons, Σθενὼ, Εὐρυάλη, and Μέδουσα, three Harpies, and three Furies.

820. κυκνόμορφοι. *Swan-formed.*

μονόδοντες, ἃς οὔθ' ἥλιος προσδέρκεται
ἀκτῖσιν, οὔθ' ἡ νύκτερος μήνη ποτέ.
πέλας δ' ἀδελφαὶ τῶνδε τρεῖς κατάπτεροι,
δρακοντόμαλλοι Γοργόνες βροτοστυγεῖς,
ἃς θνητὸς οὐδεὶς εἰσιδὼν ἕξει πνοάς. 825
τοιοῦτο μέν σοι τοῦτο φρούριον λέγω.
ἄλλην δ' ἄκουσον δυσχερῆ θεωρίαν·
ὀξυστόμους γὰρ Ζηνὸς ἀκραγεῖς κύνας
Γρῦπας φύλαξαι, τὸν μονῶπά τε στρατὸν

What can this mean? Hesiod calls them *κροκόπεπλοι*, because they had *golden* wings. Perhaps Æschylus wrote *κιρκόμορφοι*, *hawk-formed*, in allusion to the *hook-nose and chin* of old women, *δηναιαὶ κόραι*, to whom the epithet, *μονόδοντες*, *one-toothed*, applies equally well. Besides, it is plain that a bird of prey, like the hawk, not a domesticated fowl, like the swan, is descriptive of a destructive being.

κοινὸν ὄμμ'. Ovid, 'Phorcidas, unius sortitas luminis usum.'

ἐκτημέναι. This form, called Ionic and Attic by Eustath. p. 501. Bas. is found no where else in tragedy.

821. *προσδέρκεται*. Æschylus in Ξαντρίαις, Ἃς οὔτε πέμφιξ ἡλίου προσδέρκεται, Οὔτ' ἀστεροπὴν ὄμμα Λητῴας κόρης, has imitated Homer's *οὐδέ ποτ' αὐτοὺς Ἠέλιος φαέθων ἐπιδέρκεται ἀκτίνεσσιν*.

822. *μήνη*. Hesych. Μήνη· σελήνη. Hence *Moon*: while *Luna* is only the last part of Σε-λήνη.

824. *δρακοντόμαλλοι*. Literally, *serpent-fleeced*. Here it means *with hairs matted like snakes*; the *hair* being to the human, what the *fleece* is to the animal body.

826. *τοιοῦτον*. So Ald. and two Mss. which Elmsl. approving, because *τοιοῦτο* is seldom found in tragedy, reads *τοιοῦτον ἔν*. Blomf. says, *τοιόνδε μὲν* is far more probable. Why so? But if so, what is the meaning of *φρούριον*? How can the word, which signifies elsewhere *that which guards*, mean here *that which is guarded against*? Had Æschylus written *Τοιοῦτον ὄμμα σοι τὸ φοβερωπὸν λέγω*, all would have been easy: but that he did write so, it would be too bold to assert.

828. *ἀκραγεῖς*. Blomf. *mute*. This, although at variance with *ὀξυστόμους*, *shrill-mouthed*, is still the right interpretation. Æschylus here alludes to the still existing representations of the *sharp-faced*, *ὀξυστόμους*, priests of Anubis, or more properly the Church-Militant of the Mysteries, who, *sharp-faced* and *shrill-mouthed*, acted as the ministers of destruction, the originals of the Familiars of the Holy Inquisition, and, like hounds, were *mute*, *ἀκραγεῖς*, when questing the scent; but *gave tongue*, *ὀξυστόμους*, when they came on it. See Eum. 130. The word is derived from *α not*, and *κρᾰγης yelping*, formed from *ἔκρᾰγον*, aor. 2. of *κράζω*. The Etymol. M. explains it *very noisy*, and applies it to a *squalling* infant.

κύνας, *dogs*, i. e. *ministers*: because *dogs*, says Blomf., act the part of servants. Not so. The word alludes to the *voracity* of the animal, as in v. 1057. *Διὸς—κύων δαφοινὸς ἀετός*: and so in all the passages quoted by Ruhnk. Epist. Crit. i. p. 93. the idea of destruction is constantly preserved.

829. *Γρῦπας*. Between *Γρὺψ*, the *gold-keeper*, and *gripe*, to hold fast, there seems to be some connexion. A *miser* is thus called *close-fisted*.

τόν τε μονῶπα. One Ms. and Eustath. on Dionys. 31. give *μονῶπα*, which Burges, Suppl. 677. approves,

Ἀριμασπὸν ἱπποβάμον', οἳ χρυσόῤῥυτον 830
οἰκοῦσιν ἀμφὶ νᾶμα, Πλούτωνος πόρον·
τούτοις σὺ μὴ πέλαζε. τηλουρὸν δὲ γῆν
ἥξεις κελαινὸν φῦλον, οἳ πρὸς ἡλίου
ναίουσι πηγαῖς, ἔνθα ποταμὸς Αἰθίοψ
* * * * * *

because Æschylus never uses *μοῦνος* for *μόνος*.

830. Ἀριμασπόν. Of these people and of their battle with the Grypes, Aristias of Proconnesus first gave a full account, which, though really mystical, was received as facts by Herodotus, iv. 13. Pausanias, Attic. § 34. Pliny, N. H. vii. Lucan, iii. 280. Longinus, § 10. Solinus, § 15. Aulus Gellius, ix. 4. and Tzetz. Chil. vii. 144. Strabo, i. p. 21. however, thinks that the fiction of the *one-eyed* Arimaspi is to be traced to Homer's Cyclops, with only a change of place. Eustath. on Dionys. 31. says the Arimaspi, in shooting with a bow and arrow, were accustomed to shut *one eye;* and that after a length of time such a custom brought with it the formation of a one-eyed race. With regard to the derivation of the word, Herodotus, iv. 27. states that in the Scythian language *αριμα* meant *one*, and *σπου*, *eye*. This is questionable. The Scythian *αριμα* meant probably *a*, *the*, and *ριμα*, as in Latin, 'rima,' a *chink*. Hence A-*ριμα-σποι* are *the-chink-eyes*, i. e. *Ching-ees*, whence *Chin-ese*, who, like all the Tartar tribes, have in reality narrow, chink-like eyes. It is remarkable that *σπου* is nearly the same as *spy*, and by the cabalistic change *σπου* is *ουπς*, i. e. ωψ.

831. Πλούτωνος πόρον. From this and other passages, Spanheim on Callimach. Del. 291. and on Aristoph. Plut. 727. identifies Pluto with Plutus, and supposes that Æschylus here meant by Pluto's stream the river Acheron, which the Schol. on Nicand. Alexiph. 13. places *ἐν* Ἡρακλείᾳ *τῇ Ποντικῇ, ἔνθα τὸν τοῦ* Ἅιδου *κύνα ὁ* Ἡρακλῆς *ἐξήγαγε*, and where, according to Apoll. Rh. ii. 353. there was a descent into Hell similar to the one fancied to exist at Tænarus in Greece, and Avernus in Italy.

832. μὴ πέλαζε. Prometheus here and elsewhere wisely cautions Io against visiting dangerous places, fearful lest by her non-arrival at Memphis, she should not give birth to Epaphus, the first in the line of Hercules, the predicted liberator of the crucified son of Iapetus.

τηλουρὸν — γῆν ἥξεις, *you will come to the distant boundary of the land*. But as Κισθήνη was *τέρματα γῆς*, and as the Arimaspi were to be avoided, the sense seems to require *you shall come from*. There is some error here.

γῆν. Elmsl. seeing that γῆν could not be put in apposition with φῦλον, reads γῆς, and compares ἐσχάτη χθονὸς in v. 871.

833. πρὸς ἡλίου ναίουσι πηγαῖς, *live at the fountains of the Sun*. By this some understand the East, where the Sun rises from, others the West, where he sinks into, his bath. The context seems to require the mention of the South. In a Satyric drama Æschylus might have written οἳ πρὸς ἡλίου Νάουσι πηγὰς, *who by the heat of the Sun flow fountains*, in allusion to a fact mentioned by Herodotus, iii. 104. respecting some Indians, who perspired so much, that, ἄνευ ὕδατος λόγος αὐτούς ἐστι βρέχεσθαι. Compare Theocrit. Id. ii. 107. ἐκ δὲ μετώπω Ἱδρώς μεν κοχύδεσκεν ἴσον νοτίαισιν ἐέρσαις. But in tragedy such an allusion would be φορτικόν τι.

834. ἔνθα ποταμὸς Αἰθίοψ, *where is*

τούτου παρ' ὄχθας ἔρφ', ἕως ἂν ἐξίκη 835
καταβασμὸν, ἔνθα Βυβλίνων ὀρῶν ἄπο
ἵησι σεπτὸν Νεῖλος εὔποτον ῥέος.
οὗτός σ' ὁδώσει τὴν τρίγωνον ἐς χθόνα
Νειλῶτιν, οὗ δὴ τὴν μακρὰν ἀποικίαν,
Ἰοῖ, πέπρωται σοί τε καὶ τέκνοις κτίσαι. 840
τῶν δ' εἴ τί σοι ψελλόν τε καὶ δυσεύρετον,
ἐπαναδίπλαζε, καὶ σαφῶς ἐκμάνθανε·
σχολὴ δὲ πλείων ἢ θέλω πάρεστί μοι.
ΧΟ. εἰ μέν τι τῇδε λοιπὸν ἢ παρειμένον

an Æthiopic river. This naked description plainly proves the existence of a lacuna, in which mention was made of a river flowing from the mountains of Abyssinia into the Nile above the Cataracts as they are now called, formerly Κατάδουπα. This lacuna Burges, Suppl. 559. has attempted to supply by the aid of a fragment preserved by Athen. ii. c. 88. and who thus disposes the verses here, ἔνθα ποταμὸς Αἰθίοψ Ἴησι νασμὸν Βυβλίνων ὄρων ἄπο· Τούτου παρ' ὀχθὰς ἔρφ', ἕως ἂν ἐξίκῃ Καταβασμὸν, ἔνθα Νεῖλος εὔποτον ῥέος * * * where νασμὸν is probably obtained from σεμνὸν found in two Mss. instead of σεπτόν.

836. Βυβλίνων. So Blomf. with some Mss. others Βιβλίνων, which Schweighæuser on Athen. i. p. 30. prefers. Hesych. gives a third form, Βίμβλινος· εἶδος οἴνου—Ἐπίχαρμος δὲ τὸν ἀπὸ βοιῶν Βιμβλίνων: where Barnes, Ion. 1195. reads ὀρέων, and quotes Athen. p. 31. A. Ἐπίχαρμος δὲ ἀπό τινων ὀρῶν Βιβλίνων.

837. εὔποτον. The waters of the Nile still preserve the character of sweetness, given to them by Achill. Tat. iv. γλυκὺ δὲ πινόμενον ἦν: Heliodor. ii. διὸ πιεῖν τε ἐστὶ γλυκύτατος, i. e. Νεῖλος: and Eurip. Archel. Fragm. 1. Νείλου—εὐγλαγοῦς ὕδωρ.

838. τρίγωνον. Hence called Δέλτα. The Egyptian name was Πτιμυρις, says Steph. Byz., on the authority of Ephorus; more probably Πτυ-μυρ-ις, i. e. *spit out by the flowing*, derived from πτύω, *spuo*, and μύρ-ω, *fluo*.

839. τὴν μακρὰν ἀποικίαν, *the distant colony*. How *distant?* From Caucasus; where Prometheus was then speaking. But the idea of *distance* is here quite absurd. The sense requires a *happy* settlement, μακαρίαν. So in Suppl. 1014. μακάρας is the conjecture of Stanl. for μακράς.

841. ψελλὸν, *spoken indistinctly*. Literally, *lisp-ing*. Hesych. Ψελλός· ὁ τὸ σίγμα παχύτερον λέγων. The word, in tragedy at least, was peculiar to Æschylus. Antiatticist. p. 116. Ψελλός· Αἰσχύλος Προμηθεῖ· τέθεικε δὲ τὴν λέξιν ἐπὶ τοῦ μὴ σαφῶς εἰρημένου. The English *lisp* is only πσελ- with the cabalistic change of letters.

842. ἐπαναδίπλαζε, *redouble* your inquiries. So the sense demands. But ἐπαναδιπλάζω would mean, *I fold on fold*. Yet if the words of Prometheus were *difficult to understand*, they would require to be *unfolded*, rather than *folded doubly*. The Schol. has πάλιν ἐρώτησον καὶ διασαφηνίσω σοι τοῦτο. There is something wrong here.

843. θέλω. Ald. and four Mss. θέλεις. Perhaps θέλειν. The infinitive thus follows πλείων ἢ, as in Œd. T. 1293. Hec. 1114. Phœn. 710. Suppl. 844. Cresphont. Fragm. xv. But the indicative is found in Orest. 727. Hipp. 1319.

ἔχεις γεγωνεῖν τῆς πολυφθόρου πλάνης, 845
λέγ᾽· εἰ δὲ πάντ᾽ εἴρηκας, ἡμῖν αὖ χάριν
δὸς ἥντιν᾽ αἰτούμεσθα, μέμνησαι δέ που.

ΠΡ. τὸ πᾶν πορείας ἥδε τέρμ᾽ ἀκήκοεν.
ὅπως δ᾽ ἂν εἰδῇ μὴ μάτην κλύουσά μου,
ἃ πρὶν μολεῖν δεῦρ᾽ ἐκμεμόχθηκεν φράσω, 850
τεκμήριον τοῦτ᾽ αὐτὸ δοὺς μύθων ἐμῶν.
ὄχλον μὲν οὖν τὸν πλεῖστον ἐκλείψω λόγων,
πρὸς αὐτὸ δ᾽ εἶμι τέρμα σῶν πλανημάτων.
ἐπεὶ γὰρ ἦλθες πρὸς Μολοσσὰ γάπεδα,
τὴν αἰπύνωτόν τ᾽ ἀμφὶ Δωδώνην, ἵνα 855
μαντεῖα θᾶκός τ᾽ ἐστὶ Θεσπρωτοῦ Διός,
τέρας τ᾽ ἄπιστον, αἱ προσήγοροι δρύες,
ὑφ᾽ ὧν σὺ λαμπρῶς κοὐδὲν αἰνικτηρίως
προσηγορεύθης ἡ Διὸς κλεινὴ δάμαρ
μέλλουσ᾽† ἔσεσθαι τῶν δὲ προσσαίνει σέ τι· 860

845. πολυφθόρου, *much wandering*. φθείρεσθαι means to *wander*, as in Œd. T. 1515. See Blomf. Pers. 457.

πλάνης. Three Mss. have τύχης written over πλάνης, evidently from v. 654. πολυφθόρους τύχας.

852. ὄχλον—λόγων. Abresch prefers λέγων, as in Pers. 513. ἐκλείπω λέγων. But λόγων is necessary on account of ὄχλον, which by itself would be unintelligible.

854. γάπεδα. So Porson, Orest. 324. who quotes Steph. Byz. in Γῆ· λέγεται καὶ γήπεδον—ὅπερ οἱ τραγικοὶ διὰ τοῦ ᾱ φασὶ Δωρίζοντες, first noticed by Valck. Hipp. 1092. δάπεδον has the α short: but Boissonade derives it from δᾶ and πέδον, and quotes Cho. 796. A passage so corrupt can prove nothing. We want an unexceptionable instance.

855. τὴν αἰπύνωτόν τ᾽. The ellipse of γῆν found elsewhere is here scarcely admissible. Nor is τ᾽ in its place. Read Γῆν τ᾽ αἰπύνωτον.

857. τέρας τ᾽ ἄπιστον. There is some error here. When Io came to where she was addressed by the vocal oaks, she either did or suffered something; but that something is not told. Read Τέρας γε πιστὸν ἦν—*The miracle was believed*. Where γε as usual marks the sneer.

859. προσηγορήθης, found in three Mss., Blomf. thinks the more ancient form. Why so?

ἡ Διὸς κλεινὴ δάμαρ. So Europa is addressed by Venus in Horace, 'Uxor invicti Jovis esse nescis.'

860. μέλλουσ᾽ ἔσεσθαι τῶνδε. Blomf. 'you were addressed as the future wife of Jupiter: *there was something flattering in this*.' But if there be any meaning in these words, it must refer to the irony conveyed in the present situation of Io, as compared with the annunciation of her future destiny in the preceding salutation of the vocal oaks. This irony is visible only in the reading proposed by Burges in Class. Journ. No. xvi. p. 697. μέλλουσα· τάσδ᾽ ἥσθου δὲ προσσαίνειν

ἐντεῦθεν οἰστρήσασα, τὴν παρακτίαν
κέλευθον ἦξας πρὸς μέγαν κόλπον Ῥέας,
ἀφ' οὗ παλιμπλάγκτοισι χειμάζει δρόμοις·
χρόνον δὲ τὸν μέλλοντα πόντιος μυχὸς,
σαφῶς ἐπίστασ', Ἰόνιος κεκλήσεται, 865
τῆς σῆς πορείας μνῆμα τοῖς πᾶσιν βροτοῖς.
σημεῖά σοι τάδ' ἐστὶ τῆς ἐμῆς φρενὸς,
ὡς δέρκεται πλέον τι τοῦ πεφασμένου.
τὰ λοιπὰ δ' ὑμῖν τῇδέ τ' ἐς κοινὸν φράσω,
ἐς ταυτὸν ἐλθὼν τῶν πάλαι λόγων ἴχνος. 870
ἔστιν πόλις Κάνωβος, ἐσχάτη χθονὸς,
Νείλου πρὸς αὐτῷ στόματι καὶ προσχώματι·
ἐνταῦθα δή σε Ζεὺς τίθησιν ἔμφρονα,

σέ τι, *you have perceived they can flatter you a little;* where the verb ᾔσθου has been elicited from the reading ἔσησθαι given by one Ms. A similar sentiment is expressed in v. 764. Πικροῦ δ' ἔκυρσας, ὦ κόρη, τῶν σῶν γάμων Μνηστῆρος: and with regard to the syntax, ὑφ' ὧν—τάσδε, see v. 637.

861. Either here, or at v. 693. an account was given of Io's connexion with Jupiter, similar to that in Suppl. 288. Βοῦν τὴν γυναῖκ' ἔθηκεν Ἀργεία θεός. Οὐκ οὖν πελάζει Ζεὺς γ' ἐπ' εὐκραίρῳ (or εὐκέρῳ) βοῖ; Φασὶν πρέπειν νιν βουθόρῳ ταύρῳ δέμας. See also the Schol. on v. 563. μετεβλήθη (i. e. Io) παρὰ τοῦ Διὸς εἰς βοῦν, ἵνα μὴ γνωσθῇ τις εἴη.

οἰστρήσασα. The sense requires οἰστρηθεῖσα. The active of this verb is never used intransitively. Menander has οἰστρῶντι πόθῳ.

862. κέλευθον ἦξας, *you rushed* (along) *the road.* So πηδῶντα πέδια in Aj. 30. and πλάκα in Bacch. 307.

κόλπον Ῥέας, *Rhea's bosom,* i. e. the Adriatic.

865. Ἰόνιος. The *Ionian* sea included the Adriatic and the eastern half of the Mediterranean.

871. Κάνωβος. This was subsequently called *Canopus.* The Schol. says here is an anachronism: for the town was built by Menelaus, and so named to commemorate the death of his pilot Canobus, who, after the Trojan war, arriving on that part of the coast of Egypt, died there through the bite of a serpent.

ἐσχάτη χθονός. Eustath. well observes, that a town situated on the water's edge is really ἐσχάτη χθονός. See v. 818.

873. τίθησιν ἔμφρονα. *There Jupiter makes you of sound mind, touching you with his hand and only touching.* But why must Io be restored to her senses, before she brought forth a child? Insane women can be and have been mothers. She ought, however, to recover her form, lest the child should be, like the mother herself, *semivir* and *semibos.* Well, therefore, does Ovid say, 'vultus capit illa priores, Fitque quod ante fuit:'—'De bove nil superest formæ nisi candor:' and so Apollodorus, ἧκεν εἰς Αἴγυπτον· ὅπου τὴν ἀρχαίαν μορφὴν ἀναλαβοῦσα γεννᾷ—Ἔπαφον. Well, too, has the Schol. preserved here the word ἀνθρωπόμορφον in explaining ἔμφρονα. Besides, what is the meaning of ἀταρβεῖ χειρὶ, *fearless hand?* Jupiter could

ἐπαφῶν ἀταρβεῖ χειρὶ καὶ θιγὼν μόνον·
ἐπώνυμον δὲ τῶν Διὸς θιγημάτων 875
τέξεις κελαινὸν Ἔπαφον· ὃς καρπώσεται
ὅσην πλατύρρους Νεῖλος ἀρδεύει χθόνα.
πέμπτη δ' ἀπ' αὐτοῦ γένναι πεντηκοντάπαις
πάλιν πρὸς Ἄργος οὐχ' ἑκοῦσ' ἐλεύσεται
θηλύσπορος, φεύγουσα συγγενῆ γάμον 880
ἀνεψιῶν· οἱ δ' ἐπτοημένοι φρένας,
κίρκοι πελειῶν οὐ μακρὰν λελειμμένοι,

feel no fear, ignorant of the effect of his touch. Lastly, granting *καὶ θιγὼν μόνον, and only touching*, to be intelligible, the expression *ἐπαφῶν καὶ θιγὼν* would not be Greek, as the same verb ought to be repeated; see Phœn. 22. Ἔσπειρεν—*παῖδα καὶ σπείρας*. Herc. 22. Κτείνει Κρέοντα, καὶ κτανών. Tro. 406. Πάρις δ' ἔγημε—γήμας δὲ μή. Hec. 25. παῖδας—Τίκτω, τεκοῦσα δ'. The objections to the vulgate were first raised by Burges in Class. Journ. No. i. p. 34. and then by Elmsl. who wishes to read *τίθησ' ἐγκύμονα*, and to omit the next verse as the interpolation of some Scholiast. But by comparing the words of Moschus, ii. 50. Ἐν δ' ἦν Ζεὺς ἐπαφῶν μένος ἤρεμα χειρὶ θεείῃ Πόρτιος Ἰναχίης, τὴν ἐπταπόρῳ παρὰ Νείλῳ Ἐκ βοὸς εὐκεράοιο πάλιν μετάμειβε γυναῖκα, and of Æschylus himself in Suppl. 580. Καὶ τότε δή τίς ἦν ὁ θέλξας πολύπλαγκτον ἀθλίαν οἰστροδίνητον Ἰώ: and again in 1063. Ζεὺς ἄναξ—Ἰὼ πημονᾶς ἐλύσατ' ἐν χερὶ παιωνίᾳ, with those of Solon, Fragm. vi. 61. Ἀψάμενος χειροῖν αἶψα τιθεὶς ὑγιῆ, we can understand what the context requires: Ἐνταῦθα θήσει σ' αὖθις ἀνδρόπρωρον αὖ Ἐπαφῶν ἰατρὸς βοῦ χερὶ Ζεὺς εὔφρονι: at least, by such a reading we can perceive that ἀνθρωπόμορφον is an explanation of ἀνδρόπρωρον, to which βούπρωρον, found in Trach. 13. would be properly opposed.

874. *ἐπαφῶν, touching*. This was a religious and medical act. Hence persons are confirmed by the imposition of the hands of a bishop, and people touched by a king as a cure for the evil. The theme is ἀφάω found in Herodot. whence ἐσαφᾶν in Hippocrates, ἐπαφήσας in Schol. Œd. C. 1375. and in Hesych. Ἐπάφησεν· ἐπαφήσατο.

875. *θιγημάτων*. So Peyraredus (i. e. Pere Auratus or Pere D'Aurat,) from the words of the Schol. γεννημάτων Διός· λέγει περὶ τῆς ἐπαφῆς· αὕτη γὰρ ἀντὶ σπέρματος ἤρκεσε: an interpretation, which could apply only to θιγημάτων. The vulgate γεννημάτων is absurd, because Epaphus was so called after θίγημα, not γέννημα, as appears from Suppl. 45. προγόνου βοὸς ἐξ ἐπαφῆς τε Ζηνὸς ἐπωνυμίαν ἐπεκραίνετο μόρσιμος αἰὼν εὐλόγως, Ἔπαφόν τ' ἐγέννασεν: and 305. where Ζεύς γ' ἐφάπτωρ χειρὶ φιτύει γόνον, and whence Ἔπαφος ἀληθῶς φύσεος ἦν ἔπωνυμος.

878. πεντηκοντάπαις. In such compounds the numeral was preserved at first entire; afterwards the last letter was changed, and then a letter introduced, as ἑξ-μέδιμνον, ἑκ-μέδιμνον, and ἑξ-α-μέδιμνον. See Elmsl. Med. 1150.

881. *ἐπτοημένοι φρένας, with passions excited by love*. Hesych. Ἐπτοῆσθαι· λέγεται τὸ παρορμᾶσθαι πρὸς τὰ Ἀφροδίσια.

882. κίρκοι πελειῶν. So in Suppl. 222. ἐσμὸς ὡς πελειάδων—Κίρκων—φόβῳ. Horace, 'Accipiter—velut columbas—venatur.'

ἥξουσι θηρεύσοντες οὐ θηρασίμους
γάμους· φθόνον δὲ σωμάτων ἕξει θεός·
Πελασγία δὲ δέξεται† θηλυκτόνῳ 885
γυνὴ γὰρ ἄνδρ' ἕκαστον αἰῶνος στερεῖ,
Ἄρει δαμέντ' ἐν νυκτιφρουρήτῳ θράσει,
δίθηκτον ἐν σφαγαῖσι βάψασα ξίφος·
τοιάδ' ἐς ἐχθροὺς τοὺς ἐμοὺς ἔλθοι Κύπρις·
μίαν δὲ παίδων ἵμερος θέλξει, τὸ μὴ 890
κτεῖναι σύνευνον, ἀλλ' ἀπαμβλυνθήσεται
γνώμην· δυοῖν δὲ θάτερον βουλήσεται,
κλύειν ἄναλκις μᾶλλον ἢ μιαιφόνος·
αὕτη κατ' Ἄργος βασιλικὸν τέξει γένος.
μακροῦ λόγου δεῖ ταῦτ' ἐπεξελθεῖν τορῶς· 895
σπορᾶς γε μὴν ἐκ τῆσδε φύσεται θρασὺς
τόξοισι κλεινοῖς, ὃς πόνων ἐκ τῶνδ' ἐμὲ

884. *φθόνον δὲ σωμάτων ἕξει θεὸς, but a god shall have envy of their bodies.* What *god?* and why *envy*. Aristotle says, *οὗτοι τὸ θεῖον φθονερὸν ἐνδέχεται εἶναι.* On the other hand, Herodotus says *φθονερὸν τὸ θεῖον.* But the Deity is jealous, not of the immoral, but of the too fortunate, as in Orest. 972. There is some error here. The sense seems to require, 'Blood shall stain the marriage bed.'

885. *δέξεται θηλυκτόνῳ.* None have explained, nor can any one explain, this passage. Burges, in Class. Journ. No. i. p. 35. reads *λέξεται θηλυκτόνος*, and quotes Phot. *Λέξεται· λεχθήσεται*, and Herc. 582. *Καλλίνικος λέξομαι.* Add, from the same play, *φόνον ἔχω λέξαι τιθέμενον Μούσαις*: and from Horace, alluding to the same story, 'in omne nobilis ævum.' In Plato, Cratyl. § 105. Cod. Gud. and in Polit. v. p. 457. B. Ms. *e.* read *λέξεται*, improperly rejected by Heindorf and Bekker. *λέξεται* is found in a passive sense in Œd. C. 1186.

886. 7. Thus Burges. The vulgate transposes the lines *β'*. *α'*.

886. *αἰῶνος.* Here *life*; elsewhere, *an age*: in the latter case masculine; in the former, feminine, as found in Homer, Pindar, Euripides, and Simonides.

887. *δαμέντ' ἐν.* So Burges, who refers to Trach. 903. *ἐν τομῇ σιδήρου*: Phil. 61. *ἐν λιταῖς*: 103. *ἐν δόλῳ*: 1433. *ἐν λόγοις.* The Schol. has *ἐν τῇ νυκτὶ φρουρουμένῳ.* One Ms. *δαμέντα*, others *δαμέντων.*

888. *σφαγαῖσι, the throat.* Literally, the *place*, where the victim *σφάζεται.*

889. *ἐς ἐχθρούς.* So the older Mss., others *τοιάδ' ἐπ'*, i. e. *τοιάδε γ' ἐχθροῖς τοῖς ἐμοῖς.* The *γ'* is demanded by the sneer. One Ms. reads *ἐπέλθοι.* Hence the noun was once without its preposition. Stanl. quotes Ovid, 'Hostibus eveniant convivia talia nostris.'

890. *μίαν.* Hypermnestra, whose *σύνευνος* was Lynceus.

893. *κλύειν, to hear*, i. e. herself. Latin *audire.*

897. *κλεινοῖς.* So Med. and Rob. for *κλεινός.* The arrows of Hercules were as celebrated as their owner.

λύσει. τοιόνδε χρησμὸν ἡ παλαιγενὴς
μήτηρ ἐμοὶ διῆλθε Τιτανὶς Θέμις·
ὅπως δὲ χὤπη, ταῦτα δεῖ μακροῦ χρόνου 900
εἰπεῖν, σύ δ' οὐδὲν ἐκμαθοῦσα κερδανεῖς.

ΙΩ. ἐλελεῦ, ἐλελεῦ,
ὑπό μ' αὖ σφάκελος καὶ φρενοπληγεῖς
μανίαι θάλπουσ', οἴστρου δ' ἄρδις
χρίει μ' ἄπυρος· 905
καρδία δὲ φόβῳ φρένα λακτίζει.
τροχοδινεῖται δ' ὄμμαθ' ἑλίγδην,
ἔξω δὲ δρόμου φέρομαι, λύσσης
πνεύματι μάργῳ, γλώσσης ἀκρατής·
θολεροὶ δὲ λόγοι πταίουσ' εἰκῇ 910
στυγνῆς πρὸς κύμασιν ἄτης.

Besides, θρασὺς τόξοισι is better said than τόξοισι κλεινός.

899. Τιτανὶς, *a female Titan.* But Themis, the same as Γαῖα, (see v. 217.) was herself the mother of the Titans. The sense requires διῆλθ' ἐτήτυμος.

900. ὅπως δὲ χὤπη, *by what means and road.* On this formula Boissonade quotes Ælian, V. H. i. 32. ὅπῃ τε καὶ ὅπως. Apollon. Tyan. Ep. 44. ὅπῃ γε καὶ ὅπως. Procl. in Ptolom. Tetrab. p. 7. ὅπῃ χρὴ καὶ ὅπως—ποιεῖσθαι. Add Eurip. Fragm. Inc. 153. καὶ ὅπῃ καὶ ὅπως ταῦτα συνέστη.

χρόνου. So Ald. Rob. and three Mss. others λόγου, which came from v. 895.

901. σύ δ'. So one Ms. for σύ τ'. The ellipse is of μὲν, not τε.

902. ἐλελεῦ. This, like the *Alleluiah*, is generally the shout of joy; here of pain. Hesych. Ἐλελεῦ· τίθησι αὐτὸ Αἰσχύλος ἐπὶ σχετλιασμοῦ ἐν Προμηθεῖ Δεσμώτῃ.

903. σφάκελος, *pain*, arising from inflammation; hence joined with θάλπουσι, *warm.*

904. ἄρδις. This was probably a foreign word, first naturalised by Æschylus. Hesych. Ἄρδις· ἄκις. Αἰσχύλος Προμηθεῖ Δεσμώτῃ.

905. ἄπυρος. Generally, *fireless*, here *fire-full.* In Greek, α in composition is either negative or intensive.

906. φρένα. Not the *mind*, but the part of the body, called φρὴν, situated between the liver and heart.

908. ἔξω δρόμου, *out of the course.*

λύσσης πνεύματι, *inspiration of madness.*

909. γλώσσης ἀκρατὴς, *powerless over my tongue.* This is a strange expression just when Io is about to be silent. Read γνώμης.

910. πταίουσ'. So Med. and another Ms. The vulgate παίουσ' is wrong, because παίω is always active, πταίω always neuter. See v. 962. πταίσας—πρὸς κακῷ. From the Schol. πράττουσιν, Blomf. elicits ποιοῦσ', and so did Stanl. but πράττουσιν is merely an error for ταράττουσιν.

911. στυγνῆς—ἄτης, *hateful—calamity.* Why *hateful?* Read Στυγιῆς. Io points to the ghost of Argus, who, during the whole of this speech, had been seeming to prick Io with his

ΧΟ. ἦν σοφὸς, εἰ σοφὸς ἦν, ὃς πρῶτος ἐν γνώμ- στρ.
α τόδ' ἐβάστασε καὶ γλώσσα διεμυθολόγησεν,
ὡς, τὸ κηδεῦσαι καθ' ἑαυτὸν ἀριστεύει μακρῷ,
καὶ μήτε τῶν πλούτῳ διαθρυπτομένων 915
μήτε τῶν γέννᾳ μεγαλυνομένων
ὄντα χερνήταν ἐραστεῦσαι γάμων.
μήποτε μήποτε, Μοῖραι (παντομάντειρ- ἀντιστρ.
αι,) λεχέων Διὸς εὐνάτειραν ἴδοισθε πέλουσαν,

Stygian goad; and, consequently, instead of κύμασιν we must read κνήμασιν, literally *scratchings*, or, as the Schol. explains it, κίνημασιν βλάβης.

912. ἦν σοφὸς, εἰ σοφὸς ἦν. *He was wise, if ever wise man were.* So Shakspeare, *She was a wight, if ever such wight were.* The vulgate ἢ σοφὸς, ἢ σοφὸς ἦν is an absurd repetition acknowleged by Nicephorus Gregoras, p. 644. F. quoted by Blomf. ἢ σοφὸς ἦν ὃς πρῶτος, and p. 235. ἢ σοφὸς ἦν ἄρ' ἐκεῖνος, ὃς πρῶτος. Dobree (not Porson, as Blomf. says) has, in Monthly Rev. Append. Vol. LII. p. 517. compared Aristoph. Σφηκ. 724. Ἧπου σοφὸς ἦν ὅστις ἔφασκεν: but there Elmsl. Med. 1275. corrects Ἢ σοφὸς ἢ σοφὸς, ὅστις, not aware that ἦν was absolutely requisite; but there Burges on Eum. 417. reads Εἴ τις, σοφὸς ἦν: whence we have here given εἰ σοφός.

913. ἐβάστασε, *weighed.* Literally βαστάζειν is *to take in the hand*; then *to weigh* by taking in the hand; Latin, *ponderare.* Hence in English, *to ponder.*

914. κηδεῦσαι καθ' ἑαυτόν. Giacomelli quotes Eurip. Antiop. Fragm. Κῆδος καθ' αὑτὸν τὸν σοφὸν κτᾶσθαι χρεών. So Ovid, 'Si qua voles apte nubere, nube pari.' The origin of this Delphic apophthegm, attributed to Pittacus, Solon, and Chilon indifferently, is referred to a question put to a philosopher, by a person, who, wishing to know whether he ought to marry in or out of his own rank, was told to do, as children do with a hoop, each of whom drives the one suited to his age and power. Hence the proverb τὴν κατὰ σαυτὸν ἔλα.

915. διαθρυπτομένων, *strutting*, with the back drawn in; in English, *dandified*, opposed to the μεγαλυνομένων, *swelling big.*

917. χερνήταν, *hand-knitter.* From χεὶρ, and νήθω. This form is rarely found: more commonly χερνῆτις, as applied to a poor woman, 'lana ac tela victum quæritans,' or χέρνης.

γάμων. Schutz and Porson wished to expunge γάμων here and πόνων in the antistrophe. How much easier would it be to read γάμῳ and ποδῶν!

918. Μοῖραι παντομάντειραι. Hesych., who has frequently preserved the correct reading, has here supplied a word wanting in all the Mss. but found in his gloss, Παντομάντειραι μοῖραι. But as the Fates were not *prophetesses*, but *weavers* of destiny, we ought to read παντοκλώστειραι precisely as in Heracl. 839. Μοῖρα τελεσσιδώτειρα, to which Elmsl. properly objects, we ought to read Μοῖρα τελοῦσα κλωστῆρα: where the word τελοῦσα is confirmed by Μοῖραι τέλεσαν in Bacch. 92. and Μοῖρα—τελεσφόρος in Prom. 520. and by Virgil, 'tempora *Parcæ* debita *complerant*:' and thus Μοῖραι παντοκλώστειραι are prettily opposed to the preceding χερνήταν. Nor is this all. For, by such supplement we are enabled to perceive, that instead of the spiritless πέλουσαν, *being*, Æschylus wrote μ' ἁλοῦσαν, *me caught*, a word peculiarly appropriate here. Compare Aristoph. Νεφ. 1079. Μοῖχος γὰρ ἢν τύχῃς ἁλούς.

μηδὲ πλαθείην γαμέτᾳ τινὶ τῶν ἐξ οὐρανοῦ· 920
ταρβῶ γὰρ ἀστεργάνορα παρθενίαν
εἰσορῶσ' Ἰοῦς† με γάμῳ δ' ἀπτομένην
δυσπλάνοις Ἥρας ἀλατείαις πόνων.
ἐμοὶ δ' ὅτι μὲν ὁμαλὸς ὁ γάμος ἐπῳδός.
ἄφοβος, οὐ δέδια· μη- 925
δὲ κρεισσόνων θεῶν ἔρως,
ἄφυκτον ὄμμα, προσδράκοι μ'. .
ἀπόλεμος ὅδε γ' ὁ πόλεμος,
ἄπορα πόριμος·
οὐδ' ἔχω τις ἂν γενοίμαν· 930
τὰν Διὸς γὰρ οὐχ ὁρῶ
μῆτιν, ὅπᾳ φύγοιμ' ἄν.
ΠΡ. ἦ μὴν ἔτι Ζεὺς, καίπερ αὐθάδη φρονῶν, 943*
ἔσται ταπεινός· τοῖον ἐξαρτύεται

921. ἀστεργάνορα, *not contented with a mortal man.*

922. με γάμῳ δ' ἀπτομένην. So Ald. whence Schutz μέγα δαπτομέναν, which Blomf. approves. But whence came the μω after μέγα? One Ms. has Ἰοῦς γάμῳ δαπανωμέναν: from which, γάμῳ being expelled as a var. lect. for γάμων in v. 917., we may elicit διὰ γᾶν πταμέναν; on the pronouncing which words, the Chorus point to Io off the stage, *flying through the land*, and followed by Argus. In the vulgate δαπτομέναν a part of πταμέναν is still visible.

927. προσδράκοι. So Elmsl. Med. προσδάρκοι. Rob. προσδράκῃ. Three Mss. προσδράμοι. The aor. 2. προσδρακεῖν is found in Eum. 167. The vulgate προσδέρκοιτο is scarcely good Greek, as Blomf. has shown in Edinb. Rev. No. 38. p. 485.

929. ἄπορα πόριμος. Allan Ramsay thus sings: 'Over floods that are deepest, Which Neptune obey; Over rocks that are steepest, Love will find out the way.' But here the question is not, what Love can do for itself in difficulties, but what difficulties it throws a poor body into, whom 'it will not let go about its business.' Well, therefore, does Burges in Class. Journ. No. i. p. 35. read ἀπέρωτος ἵμερος, and compare ἀπέρωτος ἔρως in Cho. 599. To the oxymoron of Sappho, describing Love, γλυκύπικρον ἀμάχανον ὄρπετον, Plato, perhaps, alludes in Phileb. p. 46. C. τὸ δὴ λεγόμενον πικρῷ γλυκὺ μεμιγμένον, and Menander, Fragm. Incert. 96. Ἔχει πικρόν τι τό γε Γεωργίας γλυκύ: whence Virgil, 'medio de fonte leporum Surgit amari aliquid.'

944. τοῖον. So Rob. which Elmsl. confirms by v. 956. Τοῖον παλαιστήν. Aj. 561. Τοῖον πύλωρον. Hec. 907. Τοῖον Ἑλλάνων νέφος. The vulgate οἷον Blomf. and Boissonade think to defend by Il. X. 347. οἷά μ' ἔοργας: Herodot. I. 31. VIII. 12. Plato, Phædon, § 153. Eurip. Cresphont. Fragm. εἰς ὅσ' ἔρχεται κακά. But in those passages οἷα or ὅσα does not, as here, begin a sentence. In Alcest. 267. οἵαν—προβαίνω; the pronoun is not a relative, but interrogative.

γάμον γαμεῖν, ὃς αὐτὸν ἐκ τυραννίδος 945
θρόνων τ' ἄϊστον ἐκβαλεῖ· πατρὸς δ' ἀρὰ
Κρόνου τότ' ἤδη παντελῶς κρανθήσεται,
ἣν ἐκπιτνῶν ἠρᾶτο δηναιῶν θρόνων.
τοιῶνδε μόχθων δ' ἐκτροπὴν οὐδ' εἷς θεῶν
δύναιτ' ἂν αὐτῷ πλὴν ἐμοῦ δεῖξαι σαφῶς· 950
ἐγὼ τάδ' οἶδα, χ'ᾧ τρόπῳ. πρὸς ταῦτα νῦν
θαρσῶν καθήσθω, τοῖς πεδαρσίοις κτύποις
πιστὸς, τινάσσων χειρὶ πύρπνοον βέλος.
οὐδὲν γὰρ αὐτῷ ταῦτ' ἐπαρκέσει τὸ μὴ οὐ
πεσεῖν ἀτίμως πτώματ' οὐκ ἀνασχετά· 955
τοῖον παλαιστὴν νῦν παρασκευάζεται
ἐπ' αὐτὸς αὑτῷ, δυσμαχώτατον τέρας·
ὃς δὴ κεραυνοῦ κρείσσον' εὑρήσει φλόγα,
βροντῆς θ' ὑπερβάλλοντα καρτερὸν κτύπον·

947. τότ' ἤδη, *then now.* This is absurd: τότε δὴ is good Greek, not τότ' ἤδη. One Ms. has τόδ', another τοτ'. Æschylus wrote τόθ', ᾗ δεῖ, *as is fitting.*

951. ἐγὼ τάδ' οἶδα, *I know these things, and in what manner.* What things? τὴν ἐκτροπὴν, *the escape from,* or μόχθων, *the troubles?* Besides, δὲ is wanting after ἐγώ. Further, the copulative καὶ in χ'ᾧ requires not the accusative τάδε, but a dative, or an adverb. Read Ὅπῃ δ', ἐγῷδα, χ'ᾧ τρόπῳ. See v. 900.

952. θαρσῶν καθήσθω. *Let him sit confident.* Sit where? The sense requires θρόνοις, or θάκοις. The vulgate θαρσῶν was written over πιστός: hence the error: hence too ἐν, which is found redundant, ἐν θρόνοις, in v. 953. was originally written here.

953. πιστὸς, *trusting.* Not actively, as Blomf. says, but intransitively. So τοξουλκῷ λήματι πιστοὺς in Pers. 55.

χειρὶ πύρπνοον. So Porson, Hec. 1125. silently corrects the vulgate τινάσσων τ' ἐν χεροῖν πυρπνοῦν: where one Ms. has χειρὶ, another χερσί: which last, adopted by Wellaver, is manifestly wrong. Jupiter hurls his bolts with his right hand alone; hence Horace, 'Dextera sacras jaculatus arces;' and never strikes more than one blow; hence Pindar, τὸν γίγαντα τὸν ἑκατογκέφαλον ἐνὶ βλήματι καθελεῖν ἤρκεσεν: and naturally so, because the electric fluid, Jove's arrow, once discharged, gives no second shock.

959. βροντῆς θ'. *And a strong noise exceeding the thunder.* But καρτερὸς can scarcely be applied to κτύπος: and even if it could, the adjective would be quite useless, united to ὑπερβάλλοντα. Æschylus here alluded to Homer's description of Pluto *starting from his throne,* and wrote Βροντῆς θ', ὑπεκβάλλοντα Τάρταρον, κτύπον, i. e. *And a noise, greater than thunder, that shall throw up Tartarus.* For thus while Jupiter is to be ἐκβληθεὶς, *from above,* Pluto is to be ἐκβληθεὶς, *from below.* But this precision

θαλασσίαν τε γῆς τινάκτειραν† νόσον 960
τρίαιναν, αἰχμὴν τὴν Ποσειδῶνος, σκεδᾷ.
πταίσας δὲ τῷδε πρὸς κακῷ, μαθήσεται
ὅσον τό γ' ἄρχειν καὶ τὸ δουλεύειν δίχα.
ΧΟ. καὶ προσδοκᾶν χρὴ δεσπόσειν Ζηνός τινα;
ΠΡ. καὶ τῶνδέ γ' ἕξει δυσλοφωτέρους πόνους. 965
ΧΟ. σὺ θὴν ἃ χρῄζεις, ταῦτ' ἐπιγλωσσᾷ Διός.

of thought has been studiously destroyed, for the reason alluded to in v. 239. The mention of Tartarus is, however, absolutely necessary on account of the preceding and subsequent mention of Jupiter and Neptune. For thus the three rulers of things above, round, and under the earth, the Trinity in Unity of the Pagan creed, are threatened with destruction at the appearance of a future redeemer.

960. θαλασσίαν τε. *And he shall scatter the sea-trident, the spear of Neptune, the earth-shaking disease.* But what is the meaning of νόσον, *disease?* Wellaver explains it by *hurricane*, and so Erfurdt, in Antig. 417. but θείαν νόσον there alludes to the *brimstone smell*, which follows the fall of a thunderbolt. But even if νόσος could signify a *hurricane*, who was to cause it? Neptune, or his opponent? If the latter, it ought to be νόσος; if the former, we have no less than five words descriptive of Neptune's trident, and not a single one for the weapon of his opponent. But as the new φλὸξ is opposed to the old κεραυνὸς, so the new τρίαινα ought to be opposed to the old αἰχμή: and, as Neptune, ἐνοσίχθων, was an *earth-shaker*, so the opponent ought to be a *sea-shaker*, i. e. shaker of Neptune himself. Hence it is plain that Æschylus wrote Θαλασσία τε γῆς τινάκτορ' ἡ ἔνοσις, Τρίαινά τ' αἰχμὴν τὴν Ποσειδῶνος σκεδᾷ. *And a sea-shake shall destroy the land-shaker, and a trident the spear of Neptune.* With regard to ἡ ἔνοσις, the conjecture of Schutz, γῆς τινακτὴρ ἐννοσῶν Τρίαιναν, although it offends against language and metre, proves him to have had some glimpse of the meaning here required. With the passage as now emended we may compare the corrected words of Pindar, Isthm. VIII. εἶπε δ' εὔβουλος—Θέμις—πεπρωμένον ἦν φέρτερον γόνον ὃν ἄνακτι πατρὸς τεκεῖν ποντίαν θέον, ὃς κεραυνοῦ τε κρέσσον ἄλλο βέλος διᾴξει χερὶ τριόδοντός τ' ἀμαιμακέτου, Διΐ μισγόμενος καὶ Διός ποκ' ἀδελφέοισιν: where μισγόμενος, not μισγομέναν, alludes to the future son *mixing in fight* (Latin, *manus miscens*) with Jupiter and his brothers Neptune and Pluto.

γῆς τινάκτειραν. So Ποσειδάωνα τινάκτορα γαίας in Trach. 501.

963. τό γ' ἄρχειν. So Elmsl., who, at Œd. C. 808. Χωρὶς, τό τ' εἰπεῖν πολλὰ καὶ τὸ καίρια, quotes Alc. 531. Χωρὶς τό τ' εἶναι καὶ τὸ μὴ, νομίζεται: where γε is in like manner requisite; because τε—καὶ unite, γε—καὶ separate.

δουλεύειν. To this mention of *slavery* the idea of *rule* ought to be opposed. Hence the insertion here of a distich, which preceded v. 969.

966. θήν. This word, common in epic, is never found in dramatic poetry. Besides, the sense requires something like Ἄθρ' ἦν, ἃ χρῄζεις· ταῦτ' ἐπιγλωσσᾷ Διός· said in derision of the prophecy of Prometheus, καὶ τῶνδέ γ' ἕξει δυσλοφωτέρους πόνους. Hesych. Σαθρά· ἀσθενῆ. Compare λόγους σαθροὺς in Hec. 1190. and αἴνιγμα σαθρὸν in Eurip. Suppl. 1064. *What you predict is all rotten* (i. e. *weak*); *in this you merely talk against Jove.*

ΠΡ. ἅπερ τελεῖται, πρὸς δ', ἃ βούλομαι, λέγω.
ΧΟ. πῶς δ' οὐχὶ ταρβεῖς, τοιάδε ῥίπτων ἔπη;
ΠΡ. τίν' ἂν φοβοίμην, ᾧ θανεῖν οὐ μόρσιμον;
ΧΟ. ἀλλ' ἆθλον ἄν σοι τοῦδ' ἔτ' ἀλγίω πόροι. 970
ΠΡ. ὅδ' οὖν ποιείτω· πάντα προσδοκητά μοι.
ΧΟ. οἱ προσκυνοῦντες τὴν Ἀδράστειαν, σοφοί.
ΠΡ. σέβου, προσεύχου, θῶπτε τὸν κρατοῦντ' ἀεί·

967. λέγω. To this word ἔπη in v. 968. refers. Hence another reason for the transposition of the verses.

968. τοιάδε ῥίπτων ἔπη. So Elmsl. Med. 1371. The vulgate τοιάδ' ἐκρίπτων is scarcely good Greek. The preposition was foisted in to support the measure unnecessarily.

969. τίν'. So one Ms. instead of τί δ'. Rightly. The question is about a *person*, not *thing*, to be *feared*.

970. τοῦδ' ἔτ'. So Burges in Class. Journ. No. i. p. 35. who quotes v. 1023. κἄτι τοῦδ' ἀνούστερος: and so Elmsl., who adds Pers. 438. Soph. El. 1189. and Med. 229. τοῦδ' ἔτ' ἄλγιον. Wellaver, too, prefers τοῦδ' ἔτ', but he neither says, nor did he know, why the vulgate is objectionable. The fact is, γε would indicate that the Chorus thought the present ἆθλον a trifle. But such a sentiment is suited to Prometheus alone; who thus expresses himself in v. 965., where Wellaver, ignorant that ἔτι would be quite absurd, proposes to read τῶνδ' ἔθ'.

971. ὁ δ' οὖν. The idea of contempt demands ὁ γ' οὖν.

972. Ἀδράστειαν. This word is found in tragedy only here and in Rhes. 342. and 468. With regard to its origin, authors differ. Some say the deity was so called from a certain king Adrastus, who first enrolled her in the list of gods under the double name of Nemesis and Adrasteia, and invested her with the power of punishing boastful language, and whose interference was deprecated by such forms as Ἀδράστειαν, Νέμεσιν, and Φθόνον προσκυνῶ in Greek, and in Latin, *dicto absit Invidia*. Demetrius Scepsius, says Suidas, confounds her with Ἄρτεμις, probably in her character of Ἑκάτη, as appears from Ammian. Marcellin. xiv. 11. 'hanc (Adrasteiam) aiunt, ex opinione veterum theologorum, Lunæ superpositam generali potentia præsidere fatis;' and thus she formed the link, as it were, between Νέμεσις and Ἄτροπος; with whom she is confounded by Cornutus and Schol. Platon. and so called, they say, from ἀεὶ, *ever*, and δράστεια, *doing*. Others say, she is the same as Ὄπις, and derive the name from α, *not*, and δράστεια, *running away*: because divine vengeance is, though slow, yet sure, as seen in the saying Θεῶν ὅπιν οὐκ ἄλεγων τις Οὐδὲ καταπτηχὼς τὴν Ἀδράστειαν ἄφυκτον. Thus much from the notes of Stanl., who might have added that Diogenes, quoted by Steph. Byz., says that the city Ἀδράστεια was so called from some mountain nymph; from which it is plain, that Ἀδράστεια, the epithet merely of Νέμεσις, according to Eustathius, acted the same part in the story of Adrastus, that Egeria did in the story of Numa; and as both were said to be fountains, as soon as the real meaning of the mystic Egeria is known, that of Ἀδράστεια will not be long concealed.

971, 2. Between these two verses there is not the least connexion; which may, however, be supplied by inserting a fragment of Æschylus preserved by

ἐμοὶ δ' ἔλασσον Ζηνὸς ἢ μηδὲν μέλει.
δράτω, κρατείτω τοῦδε τὸν βραχὺν χρόνον, 975
ὅπως θέλει· δαρὸν γὰρ οὐκ ἄρξει θεοῖς.
ἀλλ' εἰσορῶ γὰρ τόνδε τὸν Διὸς τρόχιν,
τὸν τοῦ τυράννου τοῦ νέου διάκονον·
πάντως τὶ χαῦνον ἀγγελῶν ἐλήλυθε.

Stobæus, Πρὸ τῶν τοιούτων χρὴ λόγων δάκνειν στόμα.

973. θῶπτε, *bow the face to*: derived, perhaps, from θεῖναι ὦπα.

τὸν κρατοῦντ' ἀεί. Butl. *whoever happens to be in power*. This interpretation, once applauded by Elmsl. has been subsequently rejected at Œd. C. 1532., where, says Elmsl., a learned person asserts that ὁ ἀεὶ κρατῶν means, *he who happens to be in power*, but ὁ κρατῶν ἀεὶ, *he who has power always*. The learned person alluded to is E. H. Barker; who, in Classical Recreations, p. 182. shows that ἀεὶ may be joined with κρατοῦντα, as in Eurip. Alcmæon. Fragm. Ἀεὶ δ' ἀρέσκειν τοῖς κρατοῦσι: and he might have added Orest. 879. Ἔλεξε δ' ὑπὸ τοῖς δυναμένοισιν ὢν ἀεὶ, and remarked, that as the Schol. has given the best reason why ἀεὶ cannot be joined to κρατοῦντα, because Jupiter was *not* to reign *for ever*, ἀεὶ must be joined to θῶπτε.

974. ἔλασσον ἢ μηδὲν, *less than nothing*. Blomf. quotes Plato, Theætet. § 27. ἧττον αὐτοῖς ἕνι ἢ τὸ μηδέν. But as ἔλασσον refers to nothing said by the Chorus, it is fair to suspect a lacuna here. The sense required is partly supplied by a verse in Apostol. Proverb. x. 6. Φρονεῖν γ' ἔλασσον ἢ σὲ μᾶσσον δεῖ σθένειν: to which Prometheus would spiritedly reply Ἐμοὶ δ' ἔλασσον Ζηνὸς ἢ μηδὲν μέλει.

975. δράτω, *let him do*. But the Chorus had said nothing about Jupiter's *acts*. Here also is a lacuna, which may be supplied by a distich preserved in Mss. of Stob. Ecl. Phys. p. 125. collated by Grotius and Heeren. Μὴ μουσοποίει πρὸς τὸ νηπιώτερον. Πόρρω γὰρ ἐστὼς ὁ θεὸς ἐγγύθεν βλέπει: where although πρὸς τὸ νηπιώτερον is confirmed by πρὸς τὸ ἠπιώτερον in Thucyd. II. 59. and πρὸς τὸ μαλθακώτερον in Aristoph. Βατρ. 545. yet the sense seems to require Μὴ μή συ· προσποιοῦ στόμ' ἠπιώτερον —κλύει: where στόμ' ἠπιώτερον may be compared with γλῶσσαν ἡσυχαιτέραν in Antig. 1090. See also φρένας ἠπίους in Eurip. Erecth. Fragm. and ὀργὰς ἠπίους in Tro. 53. With regard to μὴ μή, see v. 279. and with regard to κλύει, see v. 320.

τόνδε τὸν χρόνον. Time is seldom thus spoken of δεικτικῶς. In Phil. 769. ἦν δὲ τῷδε τῷ χρόνῳ Μολῶσ' ἐκεῖνοι. Two Mss. give rightly ἦν δὲ τῷ χρόνῳ τάχα.

976. δαρόν. This is one of the Attico-Doric forms used in tragedy.

977. τρόχιν, *running footman*.

979. πάντως τὶ καινὸν, *altogether something new*. But in such an expression πάντως is quite absurd. The same message cannot be partly new and partly old; and least of all in a case like the present, where Mercury appears for the first time. Besides, Prometheus would scarcely tell the Chorus that Mercury was bringing some news, as if the Chorus could not guess the fact from the very appearance of Jove's lacquey. He might indeed speak prophetically of the future message as being πάντως τὶ χαῦνον, *altogether a tale of sound and fury, signifying nothing*, as Shakspeare hath it: where χαῦνον, obtained from the Aldine χαινὸν, is supported by

ΕΡ. Σὲ τὸν σοφιστὴν, τὸν† πικρῶς ὑπέρπικρον, 980
τὸν ἐξαμαρτόντ' εἰς† θεοὺς τὸν ἐφημέροις
πορόντα τιμὰς, τὸν πυρὸς κλέπτην λέγω·
πατὴρ ἄνωγέ σ', οὕστινας κομπεῖς, γάμους
αὐδᾶν, πρὸς ὧν γ' ἐκεῖνος ἐκβληθῇ κράτους·
καὶ ταῦτα μέντοι μηδὲν αἰνικτηρίως, 985
ἀλλ' αὖθ' ἕκαστ' ἔκφραζε· μηδέ μ' εἰς διπλᾶς
ὁδοὺς, Προμηθεῦ, προσβάλης· ὁρᾷς δ' ὅτι
Ζεὺς τοῖς τοιούτοις οὐχὶ μαλθακίζεται.

Aristoph. Ὄρν. 819. ὄνομα—Ἐκ τῶν νεφελῶν καὶ τῶν μετεώρων χωρίων Χαῦνόν τι πάνυ: by Plato, Legg. v. p. 228. χαύνους ψυχὰς, and Epist. 7. χαύνης ἐλπίδος: and by Solon, Fragm. xxvi. χαῦνα—ἐφράσαντο, and xix. χαῦνος ἔνεστι νόος (for so Plutarch instead of κοῦφος): whence in Eurip. Androm. 932. λέγουσαι τούσδ' ἐχαύνασαν λόγους: and in Hesych. Χαυνῶσαι· τὸ φυσῆσαι.

980. σὲ τόν. On the use of σὲ τὸν to denote contempt or anger, compare Aj. 1228. El. 1445. Antig. 441. Heracl. 657. and see Valck. Phœn. 1637. Markl. Suppl. 110. Elmsl. Bacch. 911.

τὸν πικρῶς ὑπέρπικρον, *the bitterly over bitter.* Blomf. compares the Homeric αἰνόθεν αἰνῶς. Still stronger expressions are quoted by Suid. Ἔσχατ' ἐσχάτων κακὰ διαπέπρακται· ὅμοιά ἐστι τῇ Δεινότερα δεινοτάτου καὶ Κύντερα κυντάτου. But these cannot defend the vulgate, where the party, the object of the extreme hate, ought to be mentioned. Well, therefore, did Porson obelize πικρῶς, and well did Burges in Class. Journ. No. i. p. 35. propose τὸν θεοῖς ὑπέρπικρον: which, after the lapse of twelve years, is partially confirmed by a Vienna Ms. reading τοῦ Διὸς, and is fully supported by v. 37. τὸν θεοῖς ἔχθιστον, 120. τὸν πᾶσι θεοῖς δι' ἀπεχθείας ἐλθόντ', and 1011. τοὺς πάντας ἐχθαίρω θεούς.

981. τὸν ἐφημέροις. Many Mss. omit τόν: others read ἡμέροις: Mosq. 2. and Leid. D. ἀνθρώποις. Porson proposed Τὸν ἐξαμαρτόντ' εἰς θεοὺς κἀφημέροις. Burges ἀχαρίτως ἐφημέροις. There is some deep-seated disorder here.

984. πρὸς ὧν γ'. So one Ms. rightly; γε marks contempt. Others τ'.

ἐκβληθῇ. So Rob. Schol. and four Mss. The vulgate ἐκπίπτει is wrong in both the mood and tense.

986. αὖθ' ἕκαστ', *each by itself.* Ald. Rob. Turn. and two Mss. αὐθέκαστ'. Lex. Bekker, p. 462. Αὐθέκαστα· αὐτὰ τὰ γενόμενα—καὶ Λόγοι αὐθέκαστοι· οἱ σαφεῖς—Ἡρόδοτος δὲ διαλύων φησὶν Αὐτὰ ἕκαστα—λέγεται δὲ αὐθέκαστα,—σκληρὰ, Μένανδρός φησι Πικροῦ γέροντος αὐθεκάστου τοὺς τρόπους. Ποσείδιππος δὲ ἀντὶ τοῦ ἁπλοῦ ἐχρήσατο.

μηδέ μ' εἰς διπλᾶς. So one Ms., others μηδέ μοι. But ὁδοὺς προσβάλης is not Greek.

987. ὁρᾷς δ' ὅτι Ζεὺς τοῖς τοιούτοις. *You see that Jupiter by such things.* By *what* things? Besides, what is the meaning of ὁρᾷς, *you see?* Mercury came to *tell* something which Prometheus did not *know;* not what he could *see.* The Schol. has τοῖς ψευδέσι λόγοις χρωμένοις οὐ κάμπτεται. But Prometheus had used not *false,* but *boastful* language. The sense requires ἐρῶ δέ σοι, Ὁ Ζεὺς λόγοις τοῖσδ'—.

ΠΡ. σεμνόστομός τε καὶ φρονήματος πλέως
ὁ μῦθός ἐστιν, ὡς Διός γ' ὑπηρέτου. 990
νέον νέοι κρατεῖτε, καὶ δοκεῖτε δὴ
ναίειν ἀπενθῆ πέργαμ' οὐκ ἐκ τῶνδ' ἐγὼ
δισσοὺς τυράννους ἐκπεσόντας ἠσθόμην ;
τρίτον δὲ τὸν νῦν κοιρανοῦντ' ἐπόψομαι
αἴσχιστα καὶ τάχιστα· μή τί σοι δοκῶ 995
ταρβεῖν ὑποπτήσσειν τε τοὺς νέους θεούς·
πολλοῦ γε καὶ τοῦ παντὸς ἐλλείπω. σὺ δὲ
κέλευθον, ἥνπερ ἦλθες, ἐγκόνει πάλιν·
πεύσει γὰρ οὐδ' ἓν ὧν ἀνιστορεῖς ἐμέ.
ΕΡ. τοιοῖσδε μέντοι καὶ πρὶν αὐθαδίσμασιν 1000

989. *τε καί.* So Turn. and one Ms. which Elmsl. approves. Rightly : *καὶ* never thus follows *γε*.

990. *ὡς Διός γ' ὑπηρέτου, at least for a servant of Jupiter.* This reading of Rob. unnoticed by Blomf. is far superior to the vulgate *θεῶν*. Mercury was not the messenger of the *Gods*, but of *Jove*. But were it otherwise, still Jupiter's name is here absolutely necessary. The *γ'* after *Διὸς*, omitted in Rob., is supplied to mark the contempt felt for master and man.

991. *καὶ δοκεῖτε δή, and you think forsooth.* The Schol. has *ἀεὶ κατοικεῖν*, rightly. The question is about the supposed eternity of power. Read, therefore, *δοκεῖτ' ἀεί.*

992. *πέργαμα, citadel.* In Latin *arx*, the same as the Greek *ἕρκ-ος*. 'All lofty edifices are called *πέργαμα* by Æschylus,' says Servius, Æn. ii. 556. or rather *edifices on high ground*, while the lofty edifice was probably *πυργ-ός*. In like manner *berg* is a hill; and *burg*, a town *on a hill.*

993. *δισσοὺς τυράννους.* These, says the Schol., were Ophion and Saturn : Stanl. understands Cœlus and Saturn, and quotes Apollodor. i. 1. *τῆς δὲ ἀρχῆς ἐκβαλόντες* (Cœlum) *τούς τε καταταρταρωθέντας ἀνήγαγον ἀδελφοὺς καὶ τὴν ἀρχὴν Κρόνῳ παρέδωκαν.*

994. *κοιρανοῦντ'.* So Mss. The early editions *τυραννοῦντ'*.

995. *μή τί σοι δοκῶ ; do not I seem to you?* But *μὴ* by itself cannot ask a question. It is a prohibitive, not negative particle. But even if it were otherwise, to such a question put by himself, the speaker could not answer *πολλοῦ δὲ ἐλλείπω*. The sense requires *μὴ δόκει τί συ* or *μὴ δοκεῖτέ τοι*, as proposed by Burges in Class. Journ. No. i. p. 35. who compares v. 445. *Μήτοι δοκεῖτε* : and might have referred to Med. 365. *μὴ δοκεῖτέ πω* : where X. Π. 250. reads *μή σοί πω δόκει*, which Valck. Hipp. 41. corrects into *μή σύ πω δόκει.* Here Mss. Guelph. and Leid. D. read *μή τι δοκῶ σοι.*

996. *ταρβεῖν ὑποπτήσσειν τε, to fear and crouch under.* This tautology is scarcely admissible, where the correct formula would be *Τάρβει μ' ὑποπτήσσειν γε*, as in *φρίκῃ τρέμουσαν*, Tro. 1029. *ταρβοῦντες φόβῳ*, Herc. 973. *φρίσσει τάρβει*, Hec. 85. and *θάμβει—ἐξέπτηξας.*

998. *ἐγκόνει, kick up the dust in haste.*

1000. *τοιοῖσδε μέντοι, by such however.* But from the scornful answer

ἐς τάσδε σαυτὸν πημονὰς καθώρμισας.
ΠΡ. τῆς σῆς λατρείας τὴν ἐμὴν δυσπραξίαν,
σαφῶς ἐπίστασ', οὐκ ἂν ἀλλάξαιμ' ἐγώ·
κρεῖσσον γὰρ οἶμαι τῇδε λατρεύειν πέτρᾳ,
ἢ πατρὶ φῦναι Ζηνὶ πιστὸν ἄγγελον. 1005
οὕτως ὑβρίζειν τοὺς ὑβρίζοντας χρεών.
ΕΡ. χλιδᾶν ἔοικας τοῖς παροῦσι πήμασι.
ΠΡ. χλιδῶ; χλιδῶντας ὧδε τοὺς ἐμοὺς ἐγὼ
ἐχθροὺς ἴδοιμι· καὶ σέ γ' ἐν τούτοις λέγω.

of Prometheus it is plain that Mercury said something impertinent. What if Æschylus wrote Τοιοῦδε νοῦ γε? where γε marks a sneer in the words τοιοῦδε νοῦ, otherwise expressive of approbation.

1001. καθώρμισας, *you have brought yourself.* But καθορμίζω, *I pull to port in safety*, never is or can be used to designate an *unpleasant* situation. Read, therefore, καθήρμοσας, *you have fitted yourself:* where the idea of confinement is conveyed as in μετερρύθμισμαι in v. 249. In English we should say, *you have suited yourself with your present tight fit.* It is only by such an allusion to the *rock*, that we can understand the beauty of the reply.

1002. λατρείας, *willing slavery.* Hesych. Λατρεύει· ἐλεύθερος ὢν δουλεύει.

1004. γὰρ οἶμαι, *for I think.* This could not be said after the stronger expression σαφῶς ἐπίστασο, *know well.* Such an instance of bathos is unworthy of Æschylus, who would have written γὰρ ἦν ἄν, had there been any necessity for a verb substantive, which there is not. The expression here appropriate is γέρας μοι, on account of the antithesis in γέρας, *honor*, and λατρεύειν, *to serve.* Milton, *Better to reign in hell than serve in heaven.* Stanl. quotes Persius, 'hoc tibi opertum, Hoc ridere meum tam nil, nulla tibi vendo Iliade;' and Cicero, 'dixi me eam Bibuli fortunam, quam ille afflictam putaret, omnium triumphis victoriisque anteferre.'

1005. ἢ πατρὶ φῦναι, *than to be born for your father.* But though Mercury might be reproached for his *willing* servitude, he could not for being a servant by *birth.* Æschylus wrote neither φῦναι nor φῆναι as read in Ald. Turn. and four Mss. but Ἢ περί τι βῆναι, *than to go about any business:* where βῆναι corresponds with τρόχιν in v. 977. Horace has 'Præconem—notum et properare loco et cessare;' where Bentley's *natum* is as absurd as φῦναι here.

1006. οὕτως. This verse, which Valck. deemed spurious, is wrongly placed here. See v. 1015.

1007. πήμασι. So Ald. Rob. Turn. Rightly. The question is respecting the *sufferings*, not the *acts*, πράγμασι, as read in Mss. Besides, πήμασι evidently alludes to πημονὰς in v. 1036. Further, the antithesis is stronger between χλιδᾶν and πήμασι, than πράγμασι. Giacomelli quotes Plaut. 'Utinam male qui mihi volunt, sic rideant.' Terence. 'Utinam sic sint, qui mihi male volunt:' and Lucian, ἐχθροῖς οὕτω πλουτεῖν γένοιτο.

1009. καὶ σέ γ'. So Elmsl. on account of Porson's canon in Orest. 614. which Wellaver attempts to destroy by quoting Pers. 151. 544. 776. Eum. 65. Eurip. El. 1112. But a thousand such passages would prove nothing, unless it could be shown how in the same sentence two particles can be admitted, one of which, καὶ, con-

ΕΡ. ἦ κἀμὲ γάρ τι συμφορᾶς ἐπαιτιᾷ ; 1010
ΠΡ. ἁπλῷ λόγῳ τοὺς πάντας ἐχθαίρω θεούς,
ὅσοι παθόντες εὖ, κακοῦσί μ' ἐκδίκως.
ΕΡ. κλύω σ' ἐγὼ μεμηνότ' οὐ σμικρὰν νόσον.
ΠΡ. νοσοῖμ' ἄν, εἰ νόσημα τοὺς ἐχθροὺς στυγεῖν.
ΕΡ. εἴης φορητὸς οὐκ ἄν, εἰ πράσσοις καλῶς. 1015
ΠΡ. ὤ μοι. ΕΡ. τόδε Ζεὺς τοὖπος οὐκ ἐπίσταται.
ΠΡ. ἀλλ' ἐκδιδάσκει πάνθ' ὁ γηράσκων χρόνος.
ΕΡ. καὶ μὴν σύ γ' οὔπω σωφρονεῖν ἐπίστασαι.
ΠΡ. σὲ γὰρ προσηύδων οὐκ ἂν ὄνθ' ὑπηρέτην.
ΕΡ. ἐρεῖν ἔοικας οὐδὲν ὧν χρῄζει πατήρ. 1020
ΠΡ. καὶ μὴν ὀφείλων γ' ἂν τίνοιμ' αὐτῷ χάριν.

veys the idea of union, and the other δὲ of disunion. Seidler says καὶ means *even*, while δὲ connects the two sentences, and not the two words in one sentence. But in that case δὲ ought to precede καὶ, not follow it. Porson's canon is indisputably true. Blomf. has corrected the exceptions hitherto produced, and a mere tyro may correct all those to be produced hereafter.

1010. ἦ κἀμὲ γάρ τι συμφορᾶς. So one Ms. as corrected by Valck. Phœn. 632. because ἐπαιτιᾷ demands a genitive of the thing.

1013. κλύω σ' ἐγὼ μεμηνότ', *I hear that you are mad.* This formula κλύω σε with an accusative participle instead of an infinitive verb is called an *Oropism.* Valck. Phœn. 711. quotes, Eurip. Sisyph. Fragm. Χαίρω δέ σ', ὦ βέλτιστον Ἀλκμήνης τέκος (Σῶν ὄντα) τόν τε μιαρὸν ἐξολωλότα. Blomf. adds Γέγηθα τὸν ἄνδρα from Cratinus in Schol. Ven. Il. Z. 479. The construction then is correct; but what shall we say to the sense of the passage? Prometheus, in expressing his hatred, had given no symptom of madness; for if he had, a word expressive of hatred would have been seen in this sentence. Read, therefore, Κλύω στύγει μεμηνότ', οὐ σμικρᾷ νόσῳ. See v. 392. where the same var. lect. is found, *I hear a person maddened by hate.* The ἐγὼ is here quite useless.

1014. νοσοῖμ' ἄν, εἰ νόσημα. Epigr. in Plutarch, ii. p. 455. B. εἰ τοῦτ' ἔστ' ἀδίκημ', ἀδικῶ.

1015. εἴης φορητὸς, *you would not be endurable, were you in prosperity.* But there is nothing in the preceding words of Prometheus, to which this reply of Mercury can refer. This verse is out of its place. It ought to follow v. 1005. and the whole dialogue to run thus: ἄγγελον. ΕΡ. Εἴης φορητὸς οὐκ ἄν, εἰ πράσσοις καλῶς, Χλιδᾶν γ' ἐοικὼς τοῖς παροῦσι πήμασι· ΠΡ. Χλιδῶ· χλιδῶντας ὧδε τοὺς ἐμοὺς ἐγὼ Ἐχθροὺς ἴδοιμι· καὶ σέ γ' ἐν τούτοις λέγω· ΕΡ. Ἦ κἀμὲ γάρ τι συμφορᾶς ἐπαιτιᾷ; Οὕτως σ' ὑβρίζειν τοὺς ὑβρίζοντας χρεών. ΠΡ. Ἁπλῷ λόγῳ τοὺς πάντας ἐχθαίρω θεούς, Ὅσοι παθόντες εὖ, κακοῦσί μ' ἐκδίκως. ΕΡ. Κλύω στύγει μεμηνότ', οὐ σμικρᾷ νόσῳ. ΠΡ. Νοσοῖμ' ἄν, εἰ νόσημα τοὺς ἐχθροὺς στυγεῖν· Οἴμοι· ΕΡ. τόδε.

1021. καὶ μὴν—γ'. Blomf. '*Yes, certainly; I am so indebted that I pay him thanks.* Prometheus speaks ironically.' But, 1. Καὶ μὴν—γε are never used in an ironical sentence; 2. if

ΕΡ. ἐκερτόμησας δῆθεν ὡς παῖδ' ὄντα με.
ΠΡ. οὐ γὰρ σὺ παῖς τε, κἄτι τοῦδ' ἀνούστερος,
εἰ προσδοκᾷς ἐμοῦ τι πευσεῖσθαι πάρα;
οὐκ ἔστιν αἴκισμ' οὐδὲ μηχάνημ', ὅτῳ 1025
προτρέψεταί με Ζεὺς γεγωνῆσαι τάδε,
πρὶν ἂν χαλασθῇ δεσμὰ λυμαντήρια.
πρὸς ταῦτα, ῥιπτέσθω μὲν αἰθαλοῦσσα φλὸξ,
λευκοπτέρῳ δὲ νιφάδι καὶ βροντήμασι
χθονίοις κυκάτω πάντα, καὶ ταρασσέτω· 1030
γνάμψει γὰρ οὐδ' ἓν τῶνδέ μ', ὥστε καὶ φράσαι

they were, since Prometheus denies the request, such denial cannot be indicated by the words, *Yes, certainly*, either expressed or understood. Yet is there an irony here, although Blomf. did not know where to find it, because he did not see that Æschylus could not have written Καὶ μὴν, but must have written Καλήν γ' ὀφείλων ἂν τίνοιμ' οὕτω χάριν, *'Tis thus I pay the handsome debt I owe.* Respecting the use of καλὸς thus ironically applied, see v. 231. and add Orest. 461. Ἀπέδωκ' ἀμοιβὰς οὐ καλάς. Sophocl. in Κωφοῖς Fragm. Χαρίτος ἀμοιβὴν ἐκτίνοντες οὐ καλὴν, equivalent to κακὰς ἀμοιβὰς, in Eurip. Œdip. Fragm. iv.

1022. ὡς παῖδ'. Blomf. quotes Agam. 278. Παιδὸς νέας ὡς κάρτ' ἐμωμήσω φρένας. Il. Υ. 200. Πηλείδη, μὴ δή με ἔπεσσί γε νηπύτιον ὡς Ἔλπεο δειδίξεσθαι.

1028. ῥιπτέσθω, *be hurled.* But the defiance requires, *be hurled so as to reach:* i. e. χριμπτέσθω, as Burges proposed to read in Class. Journ. No. i. p. 35. The vulgate, which offends against Dawes's canon, came from v. 1079. ἐπ' ἐμοὶ ῥιπτέσθω: where ἐπ' ἐμοὶ is properly added.

1029. λευκοπτέρῳ. Stanl. quotes Solin. § 15. 'Ultra hos et Riphæum jugum, regio est assiduis obsessa nivibus; Πτεροφόρον dicunt; quippe casus continuantium pruinarum quiddam ibi exprimunt simile pennarum;' and the 'nives plumeas' of Arnobius.

βροντήμασι χθονίοις, *the underground rumble* heard during an earthquake, and compared to the *thunder* heard *above*, both arising from the same cause, the ignition of hydrogen and oxygen brought into contact. Eurip. in Hipp. 1216. ἠχὼ χθόνιος, ὡς βροντὴ Διὸς, shows the connexion of the two sounds, which is destroyed by the punctuation ἠχὼ, χθόνιος ὡς βροντὴ Διός.

1030. κυκάτω, *mix.* From κυκ-άω, whence the Latin *cogno.* Compare Aristoph. Εἰρ. 319. κυκάτω—πάντα καὶ ταραττέτω.

1031. ὥστε καὶ φράσαι. Blomf. compares a tragic fragment in Clem. Alex. Strom. iv. 211. Ἃ δ' ἐκπυθέσθαι τῆς ἐμῆς χρῄζεις φρενὸς, Πύθοι' ἂν οὐκ ἂν δεσμὰ πάντα προσβαλὼν, Οὔτ' ἂν καταίθων μ', οὔτε κρατὸς ἐξ ἄκρου Δεινὸν καθιεὶς πρίον' εἰς ἄκρους πόδας: and an equally spirited one of Euripides, Πρὸς ταῦτ' ἴτω μὲν πῦρ, ἴτω δὲ φάσγανα· Πᾶν δρᾷ· κάταιθε σάρκας· ἐμπλήσθητι μοι Πίνων κελαινὸν αἷμα· πρόσθε γὰρ κάτω Γῆς εἶσιν ἄστρα, γῆ δ' ἄνεισ' εἰς αἰθέρα, Πρίν γ' ἐξ ἐμοῦ σὲ θῶκ' ἀπαντλῆσαι λόγον, (for thus beautifully reads Wakefield, Silv. Crit. § 187. instead of ἀπαντῆσαι,) English, *pump out.*

πρὸς οὗ χρεών νιν ἐκπεσεῖν τυραννίδος.
ΕΡ. ὅρα νυν, εἰ σοι ταῦτ' ἀρωγὰ φαίνεται.
ΠΡ. ὦπται πάλαι δὴ καὶ βεβούλευται τάδε.
ΕΡ. τόλμησον, ὦ μάταιε, τόλμησόν ποτε 1035
πρὸς τὰς παρούσας πημονὰς ὀρθῶς φρονεῖν.
ΠΡ. ὀχλεῖς, μάτην με, κῦμ' ὅπως, παρηγορῶν.
εἰσελθέτω σε, μήποθ' ὡς ἐγώ, Διὸς
γνώμην φοβηθεὶς, θηλύνους γενήσομαι,
καὶ λιπαρήσω τὸν μέγα στυγούμενον 1040
γυναικομίμοις ὑπτιάσμασιν χερῶν
λῦσαί με δεσμῶν τῶνδε· τοῦ παντὸς δέω.
ΕΡ. λέγων ἔοικα πολλὰ καὶ μάτην ἐρεῖν·

1033. ἀρωγὰ, *to be of service.*

1034. ὦπται. So Plato, Polit. ii. p. 369. σκοπεῖτε οὖν Ἔσκεπται.

1035. τόλμησον—φρονεῖν, *dare to be wise.* So Horace, *sapere aude.* Virgil, *Aude—contemnere opes.*

1037. ὀχλεῖς, μάτην. Thus Elmsl. Œd. T. 445. ὀχλεῖν is a verb neuter. In Plato, Alcib. i. p. 104. A. ἐνοχλεῖς με, Ms. Ciz. reads μοι. But Suid. in Θεόπομπος quotes from some author ἐμὲ δὲ μὴ ἐνοχλείτω.

μάτην με, κῦμ' ὅπως, παρηγορῶν. Compare and correct Med. 28. Πρόσωπα· ναὸς δ' ἄτε πέτρα θαλάσσιος Κλύδων τ', ἀκούει νουθετουμένη φίλων: and Androm. 538. Τί με προσπίπτεις, ἅλιον πέτρον ὡς Ἡ κῦμα λιταῖς ναῦς, ἱκετεύων. So in Suidas, Ναῦς ἱκετεύει πέτρας· ἐπὶ τῶν ἀναισθήτων ἡ παροιμία. Hence in Horace, 'Non saxa nudis surdiora *navitis*,' some Mss. give perhaps *navibus*, especially as a laboring vessel is said to have '*nudum* remigio latus,' while the sailors are no more *naked* in rough than in fine weather.

1038. εἰσελθέτω, *let it enter your mind.* The ellipse of the requisite noun is supplied by seven Mss. reading εἰσελθέτω σ' ἔννοια, which may be still adopted, if ἐγὼ be expelled: and if expelled, the idea would be still stronger by reading, Εἰσελθέτω δ' ἔννοιά σ', ὡς οὐ μὴ Διὸς Ῥώμην—γενήσομαι. The complete expression is more common than the elliptical one. See Valck. Phœn. 1378.

Διὸς γνώμην, *the mind of Jove.* But it was not the *mind* of Jove, for Jove had no strength of mind; but his *power*, that Prometheus had to fear. Read, therefore, ῥώμην with Burges in Class. Journ. No. i. p. 35. Others, indeed, such as Io and the Chorus, who had themselves no strength of mind, might talk of the βουλὴ, μῆτις, and γνώμη of Jupiter. But Prometheus believed that in the government of the universe, mind had no part, and that things are as they are, because they could not be otherwise; and that Jupiter, powerful as he was, was in fact the slave of Necessity.

1041. ὑπτιάσμασιν, *up-turnings.* In praying, the ancients were accustomed to stand, stretching out their hands, with the palms *turned upwards.* So Horace, 'Cœlo *supinas* si tuleris manus.'

1043. πολλὰ καὶ μάτην. So Eum. 143. πολλὰ παθοῦσα καὶ μάτην. But this would be admissible only by the omission of λέγων. The Schol. gives

τέγγει γὰρ οὐδὲν, οὐδὲ μαλθάσσει κέαρ †λιταῖς
†ἐμαῖς, δακὼν δὲ στόμιον ὡς νεοζυγὴς 1045
πῶλος, βιάζει καὶ πρὸς ἡνίας μάχει.
ἀτὰρ† σφοδρύνει γ' ἀσθενεῖ σοφίσματι·
αὐθαδία γὰρ τῷ φρονοῦντι μὴ καλῶς
αὐτὴ καθ' αὑτὴν οὐδενὸς μεῖον σθένει.
σκέψαι δ', ἐὰν μὴ τοῖς ἐμοῖς πεισθῇς λόγοις, 1050

as a var. lect. ἀλλ' ἐρεῖν μάτην: whence Burges in Class. Journ. No. i. p. 35. elicited πόλλ' ἐρεῖν μάτην, which he might have supported by quoting Iph. A. 1134. Σὺ δ' ἢν ἐρωτᾷς εἰκότ', εἰκότ' ἂν κλύοις. Suppl. 577. Τῷ γὰρ πονοῦντι πολλὰ πόλλ' εὐδαιμονεῖ. Aj. 1323. Κλύοντι φλαυρὰ φλαυρὰ συμβαλεῖν ἔπη. Gnom. Monestich. 38. Χάριν λαβὼν εὔκαιρον εὔκαιρον δίδου. Apostol. Proverb. Τὸ πολλὰ τολμᾶν, πόλλ' ἁμαρτάνειν ποιεῖ. So Horace, 'multa petentibus desunt multa.' And with regard to the repetition of λέγων and ἐρεῖν, Herodot. v. 10. ταῦτα λέγοντες, δοκέουσι λέγειν οὐκ οἰκότα.

1044. κέαρ λιταῖς ἐμαῖς. So Rob. Other edd. and Mss. omit κέαρ, which, says Elmsl., came from v. 387. Porson omits ἐμαῖς. But λιταῖς is the spurious word. It is at variance with the fact, for Mercury had no where *requested* Prometheus to succumb: λιταῖς is here the interpretation of ὑπτιάσμασιν.

1045. ἐμαῖς. After the expulsion of λιταῖς in the preceding verse, ἐμαῖς cannot stand here. Æschylus wrote ὠμός. These two words are frequently confounded, as in S. Th. 656. whence Markl. in Suppl. 189. reads Σπάρτη μὲν ὠμὴ for ἡ 'μὴ, and Burges at Tro. 177. has corrected Alcest. 502. by reading Καὶ τόνδε γ' ὠμοῦ δαίμονος πόνον λέγεις instead of τοὐμοῦ, on the authority of ὠμοῦ δαίμονος in Œd. T. 847. and at Eum. 594. corrects Cho. 190. Ὠμή γε μήτηρ, οὐδαμῶς ἐπώνυμον Φρόνημα παισὶν δύσθεον πεπαμένη: with which he might have compared S. Th. 532. Ὁ δ' ὠμὸν οὔτι παρθένων ἐπώνυμον, Φρόνημα Γοργοῦς δ' ὄμμ' ἔχων. Here ὠμὸς prepares the way, as it were, for the subsequent simile.

δακὼν—στόμιον, *champing the bit.* Blomf. quotes Hipp. 1223. ἐνδακοῦσαι στόμια, and Plato, Phædr. p. 254. D. ἐνδακὼν τὸν χαλινόν. Stanl. refers to Basil. ἀπειθήσας—λαὸς ὥσπερ πῶλος—δυσήνιος ἐνδακὼν τὸν χαλινόν: and Virgil, 'Stat sonipes, et frena ferox (ὠμὸς) spumantia mordet.'

1046. βιάζει, *you do violence.* To whom? In this description the proper word is σφαδάζεις, a remnant of which is still seen in σοφίζῃ, for so Rob. reads in the next verse instead of σφοδρύνῃ, a word found no where else, at least in Attic Greek; and for which βιάζει ought to be substituted, so that βιάζει ἀσθενεῖ may present an ὀξύμωρον. This double emendation has been proposed by Burges, Suppl. 193. who might have referred to Eurip. Fragm. Inc. 167. Εἰκὸς σφαδάζειν ἦν ἄν, ὡς νεόζυγα Πῶλον χαλινὸν ἀρτίως δεδεγμένον, and Soph. Fragm. Inc. 63. Σὺ δὲ σφαδάζεις πῶλος ὡς: and have corrected Babrias in Etymol. M. Πεπρωμένον. Ἃ σοι πέπρωται, ταῦτα τλῆθι γενναίως, Καὶ μὴ σφάδαζε· instead of σοφίζου. Hesych. Σφαδάζει—χαλεπῶς φέρει—μετὰ χολῆς ὀργίζεται—ταράττεται, ὑπὸ τραύματος ζέοντος.

1049. αὐτὴ καθ' αὑτήν. Horace, 'Vis consili expers mole ruit sua.'

οὐδένος μεῖον. So Stanl. Compare v. 974. ἔλασσον—ἢ μηδέν. The vulgate οὐδένος μεῖζον, literally *greater than nothing*, has been translated, says Blomf., *equal to nothing;* but how this can be, he does not see, nor do we.

οἷός σε χειμὼν καὶ κακῶν τρικυμία
ἔπεισ' ἄφυκτος· πρῶτα μὲν γὰρ ὀκρίδα
φάραγγα βροντῇ καὶ κεραυνίᾳ φλογὶ
πατὴρ σπαράξει τήνδε, καὶ κρύψει δέμας
τὸ σόν, πετραία δ' ἀγκάλη σε βαστάσει. 1055
μακρὸν δὲ μῆκος ἐκτελευτήσας χρόνου
ἄψορρος ἥξεις ἐς φάος· Διὸς δέ τοι
πτηνὸς κύων δαφοινὸς ἀετὸς λάβρως
διαρταμήσει σώματος μέγα ῥάκος,

1051. τρικυμία, *triple wave.* The Greeks thought every *third*, the Latins every *tenth* wave, to be greater than the others. Hence τρικυμία and *fluctus decumanus.* Of the passages collected by Stanl. and others, the most apposite is Plato, Polit. v. p. 472. A. δύω κύματε ἐκφυγόντι τὸ μέγιστον καὶ χαλεπώτατον τῆς τρικυμίας ἐπάγεις. In Simplic. Epictet. Porson, Miscell. Crit. p. 172. has neglected an obvious emendation, ἐκ τρικυμίας γαληνιῶντα, for so Firmus quoted by Blomf. ἐκ χειμῶνος καὶ τρικυμίας γαλήνην εἶδον. Hesych. has another form, Τετραέλικτον ἅλμαν· ἤγουν τὴν τρικυμίαν.

1052. ἔπεισ'. Such elisions, says Elmsl., are very rare in Æschylus.

1054. καὶ κρύψει, *and conceal.* But the effect of *scattering* the rock would be not so much to *conceal*, as to *hurl* Prometheus to a distant spot. Read, therefore, κἀκρίψει, i. e. καὶ ἐκρίψει.

1055. πετραία ἀγκάλη, *the rock, as if it were a bent arm.*

βαστάσει, *shall carry.* Where? To some dark place, as appears from the words ἄψορρος ἥξεις εἰς φάος. But that dark place is no where mentioned. Here, therefore, is a lacuna, which Hesych. and the Schol. united will perhaps enable us to supply. Hesych. has Ἠλύγων ὅρων· ἐν σκότῳ κατεχομένων. The Schol. says τὸ ἀπόρρηγμα καὶ κοίλωμα τῆς πέτρας. Hence Æschylus might have written, Εἰς τοὺς βαθίστους ἠλύγων ὅρων μυχοὺς, where the βαθίστους ἠλύγων may be compared with κνεφαῖα—βάθη, in v. 1065.

1056. ἐκτελευτήσας, *having finished.* One Ms. has ἐκπλήσσοις. Perhaps Æschylus wrote ἐξαπαντλήσας, *having exhausted.* See v. 383.

1057. ἄψορρος. So Blomf. for ἄψορρον. This account of Prometheus going down to hell, and rising again, bears a remarkable resemblance to the descent of Christ into hell; an event, which, as it is nowhere mentioned in Gospel history, is a subject, as Butler observes, of extreme obscurity to Christians.

1059. διαρταμήσει. Literally, *tear limb from limb*, derived from δι-άρταμος, where ἄρταμος is ὁ κατὰ ἄρθρα τέμνων. Here merely *tear*, as the only part of the body torn was the *liver.*

σώματος μέγα ῥάκος. Literally, ῥάκος is *a piece* or *a fragment*, from ῥήγνυμι. But as the liver is alone mentioned, why *a large piece of the body?* In μέγα lies hid a word, peculiarly adapted to this passage, ῥύγχει, *beak.* Compare Aristoph. Ὄρν. 347. ὡς δεῖ τώδ' οἰμώζειν ἀμφὼ καὶ δοῦναι ῥύγχει φορβάν. Araros, quoted by Antiatticist. p. 113. facetiously says, Ὁ γὰρ θεὸς τὸ ῥύγχος εἰς ἡμᾶς τρέπει. Homer's word is Δέρτρον in Od. Λ. 578. Γῦπε δέ μιν ἑκάτερθε παρημένω ἧπαρ ἔκειρον Δέρτρον ἔσω δύνοντες. By the adoption, then, of ῥύγ-

ἄκλητος ἕρπων δαιταλεὺς πανήμερος, 1060
κελαινόβρωτον δ' ἧπαρ ἐκθοινήσεται.
τόσου δὲ μόχθου τέρμα μή τι προσδόκα,
πρὶν ἂν θεῶν τις διάδοχος τῶν σῶν πόνων
φανῇ, θελήσῃ τ' εἰς ἀναύγητον μολεῖν

χει we not only obtain a new idea, but can also understand why some Mss. read λάβρος, others λάβρως in the verse preceding, where Æschylus wrote λάβρῳ, i. e. βύγχει, as Accius seems to have read: 'Tristi advolatu *aduncis* lacerans *unguibus* Jovis satelles *pastu* dilaniat *fero*.'

1060. ἕρπων. Literally, *creeping*. This is a strange word as applied to a *bird*. Perhaps the eagle was a three-formed animal, dog, bird, and serpent. In such case we ought to read, Διὸς δ' ὄφις Πτηνὸς, κύων δαφοινὸς, ἀετὸς λάβρῳ—βύγχει in v. 1057. where one Ms. reads Διὸς δ' ἔτι instead of δέ τοι, which is certainly faulty; because τοι is seldom used in narratives, being an argumentative particle, derived from τῷ, *hence*.

πανήμερος, *through all the day*. But the peculiarity in the fate of Prometheus was that the eagle came *every third day*, (Accius, 'Jam *tertio* me *quoque* funesto *die*') and not that the bird stayed *all the day*; the liver, during the interval, growing again, as stated in Hesiod, Theogon. 523. τὸ δ' ἀέξετο ἶσον ἁπάντῃ Νυκτὸς ὅσον πρόπαν ἦμαρ ἕδει τανυσίπτερος ὄρνις, from whom the Schol. obtained the fact, mentioned in the words, διὰ πάσης τῆς ἡμέρας τὸ Προμηθέως ἧπαρ τῷ ἀετῷ βιβρωσκόμενον ἀνεπληροῦτο πάλιν καὶ ἄρτιον ἦν, unless, what is more probable, a similar fiction was here introduced by Æschylus in the words following, Κελαινόβρωτον δ' ἧπαρ ἐκθοινήσεται Ἄκλητος ἕρπων δαιταλεὺς· ὃ δ' ἡμέρᾳ Ἥι βρωτὸν, ἔσται νυκτὶ τόδε πᾶν ἄρτιον. To this renovation of the liver, mentioned by Pherecydes, who followed Hesiod, Accius also alludes: 'Cum vero adesum inflatu renovatum est jecur, Tunc rursus tetros avida se ad pastus refert.' With regard to the word Κελαινόβρωτον Hesych. has Κελαινόβρωτα—κεράσια· English, *black-heart cherries*.

1061. κελαινόβρωτον, *dark-eaten*. But the liver, whether eaten or not, if exposed to the air, becomes *dark*. Besides, such compounds of adjectives and verbals are contrary to the genius of the Greek language.

ἧπαρ. This part of the story of Prometheus is thus explained by Agroïtas, quoted by the Schol. on Apoll. Rh. ii. 1249. 'Prometheus was a king of Caucasus. A river called Ἀετὸς laid waste the *heart* (ἧπαρ), or *bosom* (οὖθαρ), of his country. Hercules arriving there, turned the course of the river by digging a canal, and thus relieved Prometheus' liver from the ravages of the Eagle.'

1062. τόσου δέ. This has been formed from τοῦ σοῦ δὲ, the reading of three Mss. and Schol. in lieu of τοιοῦδε. But δὲ cannot be dispensed with.

1063. διάδοχος τῶν σῶν πόνων, *a substitute for your troubles*. In what way a *substitute*? Was he to be bound, like Prometheus, and have his liver lacerated by the eagle? And yet unless the party did so suffer, he would be no substitute. In the vulgate is a manifest interpolation. Æschylus wrote probably, Πρὶν ἂν θεῶν τις διάδοχος θνητοῖς πόνων, where διάδοχος is used with a dative of the person and genitive of the thing, as in v. 473. θνητοῖς διάδοχοι μοχθημάτων. Respecting the antithesis in θεῶν and θνητοῖς, see v. 362. and respecting the word θνητοῖς itself, compare v. 275. Θνητοῖς δ' ἀρήγων αὐτὸς εὑρόμην πόνους.

1064. μολεῖν Ἅιδην. This seems strange after the preceding words, Ἄψορρος ἥξεις εἰς φάος. For what need

Ἅιδην, κνεφαῖά τ' ἀμφὶ Ταρτάρου βάθη. 1065
πρὸς ταῦτα βούλευ· ὡς ὅδ' οὐ πεπλασμένος
ὁ κόμπος, ἀλλὰ καὶ λίαν εἰρημένος·
ψευδηγορεῖν γὰρ οὐκ ἐπίσταται στόμα
τὸ Διῖον, ἀλλὰ πᾶν ἔπος τελεῖ. σὺ δὲ
πάπταινε καὶ φρόντιζε, μηδ' αὐθαδίαν 1070
εὐβουλίας ἀμείνον' ἡγήσῃ ποτέ.

to go down to Hell, when Prometheus had returned to the light of day? Something is wanting after βάθη, to show why the person must go to Hell, and what he was to do when he arrived there, and how by such acts Prometheus would be liberated.

ἀναύγητον — κνεφαῖά τ', *without light, and dark.* This absurd tautology may be corrected by the change of one letter, ἀνάλγητον, *not affected by pain.* Compare θανόντων οὐδὲν ἄλγος ἅπτεται in Æschyl. Fragm. The word itself is found in Aj. 946. and Trach. 128. and its cognate δυσάλγητος in Œd. T. 12. Hence in Hipp. 1382. πῶς δ' ἀπαλλάξω βιοτὰν ἐμὰν τοῦδ' ἀναλγήτου πάθους, it is plain Euripides wrote ἀνάλγητος πάθους: where the genitive is used, as in Œd. T. 200. ἄχαλκος ἀσπίδων, and ἄγευστος κακῶν in Antig. 590.

1065. This prophecy is ill suited to Mercury, a not prophetic god. Well, therefore, do we read in the Schol. ἐκεῖνος γὰρ προσέταξέ μοι ταῦτά σοι φάναι. But as there is nothing in the text, to which these words can apply, it is fair to infer that the lacuna pointed out on v. 1064. finished with Ζεὺς ταῦτ' ἐπέσταλκέν με σοὶ σαφῶς λέγειν, while the commencement of the lacuna can be obtained from the words of the Schol. εἰ μή τις τῶν θεῶν ἐθελήσει κινδυνεῦσαι ὀλόμενος ἀπαλλάξαι τῶν κακῶν, by reading and inserting after βάθη, Ἄλλους δ' ὀλόμενος αὐτὸς ἐκλῦσαι κακῶν. Compare v. 243. Ἐγὼ δ' ἐτόλμησ'· ἐξελυσάμην βροτοὺς Τοῦ μὴ διαρραισθέντας εἰς Ἅιδου μολεῖν Αὐτός· τοιαῖσδ' οὖν πημοναῖσι κνάμπτομαι. To this doctrine of vicarious punishment Terence, quoted by Schutz, alludes, 'Verberibus cæsum te in pistrinum, Dave, dedam usque ad necem, Hac lege atque omine, ut si te inde exemerim, ego pro te molam.'

1066. πρὸς ταῦτα, *therefore.* Matth. Gr. Gr. § 591. quotes Soph. El. 382. 820. Œd. T. 426. In this formula the imperative always follows. Generally, πρὸς ταῦτα means *against these.* See v. 51.

1067. Ὁ κόμπος. So Thucyd. ii. 41. οὐ λόγων—κόμπος τάδε μᾶλλον ἢ ἔργων ἀλήθεια: and Herodot. vii. 103. ὅρα μὴ μάτην κόμπος ὁ λόγος οὗτος εἰρημένος ἔῃ.

ἀλλὰ καὶ λίαν, *but also very much.* This seems at first sight similar to οὕτως καὶ λίαν θρασυστομεῖς in Hec. 1268. But there λίαν is connected with the adjective θρασὺς in θρασυστομεῖς. In Æschylus no such adjective follows, and consequently καὶ λίαν εἰρημένος, *and very much said,* is absolute nonsense. The Schol. has οὐκ ἐστι πεπλασμένα—ἀλλὰ λίαν ἀληθῆ: and so Plato, Legg. i. p. 642. D. ἀληθῶς καὶ οὔτι πλαστῶς εἰσὶν ἀγαθοί. Polit. vi. p. 485. E. εἰ μὴ πεπλασμένως ἀλλ' ἀληθῶς φιλόσοφός τις εἴη. Tim. p. 26. μὴ πλασθέντα μῦθον ἀλλ' ἀληθινὸν λόγον εἶναι. Read, therefore, κόμπος ἀλλ' εὖ καὶ λίαν εἰρημένος, where εὖ καὶ λίαν is the same as λίαν εὖ. Blomf. translates λίαν, *serio:* surely not *seriously.*

1068. ψευδηγορεῖν, *to tell lies.* Morell quotes Numbers xxiii. 19. 1 Kings xv. 29. Psalm lxxxviii. 34. 2 Timoth. ii. 13. Tit. i. 2.

ΧΟ. ἡμῖν μὲν Ἑρμῆς οὐκ ἄκαιρα φαίνεται
λέγειν· ἄνωγε γάρ σε τὴν αὐθαδίαν
μεθέντ', ἐρευνᾶν τὴν σοφὴν εὐβουλίαν.
πειθοῦ· σοφῷ γὰρ αἰσχρὸν ἐξαμαρτάνειν. 1075
ΠΡ. εἰδότι τοί μοι τάσδ' ἀγγελίας
ὁδ' ἐθώϋξεν, πάσχειν δὲ κακῶς
ἐχθρὸν ὑπ' ἐχθρῶν, οὐδὲν ἀεικές.
πρὸς ταῦτ' ἐπ' ἐμοὶ ῥιπτέσθω μὲν
πυρὸς ἀμφήκης βόστρυχος, αἰθὴρ δ' 1080
ἐρεθιζέσθω βροντῇ σφακέλῳ τ'
ἀγρίων ἀνέμων· χθόνα δ' ἐκ πυθμένων
αὐταῖς ῥίζαις νεῦμα κραδαίνοι,

1072. ἡμῖν μέν. Here μὲν has no corresponding particle. Matthiæ, Gr. Gr. § 606. says that such omission is admissible where μὲν is joined to a personal pronoun; but why such exception should be made, he does not say, nor do we know. On other occasions the omission is improper: nor can the reason, assigned by Porson, Orest. 8. defend ὡς μὲν λέγουσιν against ὡς δὴ, where δὴ would mark far stronger than μὲν the doubt in the mind of the speaker. In Æschylus, however, should τάδ' be found in Mss. it ought to be adopted.

1074. ἐρευνᾶν—εὐβουλίαν, *to seek after good counsel.* The sense seems to require, *to follow good advice.* For where was Prometheus to *seek* it? Schutz thinks the words ἄνωγε—πιθοῦ spurious, as being merely a repetition of the last words of Mercury.

1075. πιθοῦ. So Blomf. and four Mss. in lieu of πείθου. See v. 282.

1076. εἰδότι τοί μοι. Here is an ambiguity. Does ἀγγελίας follow ἐθώϋξεν or εἰδότι? The former seems to be the construction. Compare τόνδ' ἐθώϋξας λόγον in v. 401. If so, εἰδότι is useless; *This person has told me what I knew* before. Yes, *before;* but where is the Greek word? Rob. and four Mss. omit τοι, rightly. Æschylus wrote εἰδότι μοι πᾶν, as appears from v. 101. Καί τοι τί φημι; πάντα προὐξεπίσταμαι.

1080. πυρὸς ἀμφήκης βόστρυχος, *the double-pointed curl of lightning.* But a *curl* is rather *blunted* than *pointed.* Hence by an antiptosis, ἀμφήκης belongs to πυρὸς, which is frequently compared with *hair*, as in Gray, 'Loose his beard, and hoary hair Stream'd like a meteor (κομήτης) through the troubled air.' See Valck. Phœn. 1261. and commentators on Catull., '*faces* Ebriæ quatiunt *comas*:' Manil. '*Flamma comas* imitata volat:' and Sil. Ital. '*flammam—comantem.*'

1081. ἐρεθιζέσθω, *be torn*, says Blomf.: rather, *excited*, as if to battle.

1083. αὐταῖς ῥίζαις. This is the Homeric αὐτῇσι ῥίζῃσι.

πνεῦμα κραδαίνοι, *let the breath hurl.* Whose *breath?* Not Jupiter's; for he does nothing with his *breath*, but *nod*, i. e. νεῦμα, as we learn from Homer's νεῦσε Κρονίων—μέγαν δ' ἐλέλιξεν Ὄλυμπον. The very same error has been corrected by some unknown scholar in Suppl. 30., which Burges has well supported from ancient authors, whence Dryden, 'The present god affects *to nod*, and seems to shake the spheres.' The vulgate πνεύματι might have been supported

κῦμα δὲ πόντου τραχεῖ ῥοθίῳ
συγχώσειεν τῶν τ' οὐρανίων 1085
ἄστρων διόδους εἴς τε κελαινὸν
Τάρταρον †ἄρδην ῥίψειε δέμας
τοὐμὸν Ἀνάγκης στερραῖς δίναις.
πάντως ἐμέ γ' οὐ θανατώσει.

ΕΡ. τοιάδε μέντοι τῶν φρενοπλήκτων 1090
βουλεύματ' ἔπη τ' ἐστὶν ἀκοῦσαι,
(τί γὰρ ἐλλείπει μὴ παραπαίειν,
†εἰ τοῦδ' εὐτυχῇ τί χαλᾷ μανιῶν ;)

by Virgil's 'Fulminis afflavit ventis,' had any word similar in meaning to *afflavit* been here written in the place of κραδαίνοι. There is indeed a solitary verse of Euripides, Fragm. Inc. 138. quoted by Plutarch, II. p. 666. C. Πολλοὺς δὲ βροντῆς πνεῦμ' ἄναιμον ὤλεσε, but there the sense of the passage evidently requires βροντᾶς. *He* (Jupiter) *has deprived by thunders many of their breath without the loss of blood;* or, as Plutarch had just expressed himself in prose, μυρίους ἤδη τεθνηκότας ἰδεῖν ἐστὶν ὑπὸ βροντῆς, οὐδὲν οὔτε πληγῆς ἴχνος οὔτε καύσεως ἔχοντας.

1084. κῦμα δὲ, &c. *And let him confound by the force of the water the waves of the sea and the tracts of the stars of heaven.* So Blomf. But, 1. συγχώσειεν is not *confundat*, but *coacerret*, i. e. *heap up*: 2. διόδους is a *narrow*, not a *broad* path (see Aristoph. Ὄρν. 189. Σφηκ. 360. Ἐκκ. 689. Θεσμ. 665): but even if it were otherwise, the word would be inadmissible, as it occurs only once in tragedy, and even there (Iph. T. 888.) the sense requires δι' ὁδοὺς ἀνόδους: and, 3. if τε be meant to couple κῦμα and διόδους Æschylus would have written τὰς, not τῶν. Besides, in the present passage, not Jupiter alone, but Neptune and Pluto are supposed to unite their powers here, as in v. 959. Read, therefore, Κῦμα δὲ Πόντος (*Neptune*) τραχεῖ ῥοθίῳ συγχώσει' ἅμα, τῶν τ' οὐρανίων ἄστρων δι' ὁδοὺς εἴς τε κελαινὸν Τάρταρος ἄδην ῥίψειε δέμας τοὐμόν: where ἅμα is supported by Aristoph. Ὄρν. 1750. Ὦ χθόνιαι βαρυαχέες ὀμβροφόροι θ' ἅμα βρονταὶ, while ἄδην is read distinctly in one Ms. instead of ἄρδην.

1088. τοὐμόν' Ἀνάγκης—. This punctuation is alone suited to the tenor of the play. Jupiter, the slave of Necessity, could not wield the power of Necessity in his own favor; on whom alone Prometheus depended for the overthrow of Jupiter and his own liberation. See v. 527. Instead, however, of στερραῖς δίναις, the last verse of the Hecuba, στερρὰ γὰρ Ἀνάγκα points to στερραὶ δίναι, where δίναι is ridiculed by Aristoph. Νεφ. 380. Ὁ Ζεὺς οὐκ ὤν, ἀλλ' ἀντ' αὐτοῦ Δῖνος νῦν ἐμβασιλεύει.

1092. παραπαίειν. Literally, *to beat out of time.* Hence, *to be out of measure* or *reason.* The word is found in its primitive sense in Æschyl. Fragm. Εἴ τ' οὖν σοφιστὴς καλὰ παραπαίων χέλυν, where Blomf. in reading εἴτε for καλὰ, seems παραπαίειν. Read Εἴ γ' οὖν σοφιστής. Μὴ ἀλλὰ παραπαίων χέλυν—. The dialogue was between two persons, one of whom said, '*you are then skilled* (in this art):' to which the other replied, 'No, I only strum a little.' Concerning μὴ ἀλλὰ, see Bentl. on Aristoph. Βατρ. 103.

1093. εἰ τοῦδ' εὐτυχῇ. So Med. εἰ τάδ' ἀτυχῇ Guelph. Of the various

ἀλλ' οὖν ὑμεῖς γ', αἱ πημοσύναις
συγκάμνουσαι ταῖς τοῦδε, τόπων 1095
μετά ποι χωρεῖτ' ἐκ τῶνδε θοῶς,
μὴ φρένας ὑμῖν ἠλιθιώσῃ
βροντῆς μύκημ' ἀτέραμνον.

ΧΟ. ἄλλο τι φώνει καὶ παραμυθοῦ μ',
ὅ, τι καὶ πείσεις· οὐ γὰρ δή που 1100
τοῦτό γε τλητὸν παρέσυρας ἔπος.
πῶς με κελεύεις κακότητ' ἀσκεῖν;
μετὰ τοῦδ', ὅ τι χρὴ, πάσχειν ἐθέλω·
τοὺς γὰρ προδότας μισεῖν ἔμαθον,
κοὐκ ἔστι νόσος, 1105
τῆσδ' ἥντιν' ἀπέπτυσα μᾶλλον.

ΕΡ. ἀλλ' οὖν μέμνησθ', ἃ γὼ προλέγω·

attempts at correction made on this luckless verse, the best is that of Burges, in Class. Journ. No. xvi. p. 394. ἐν τῷ δὲ τύχης, supported, as it is, by Helen. 1212. and Antig. 1229. ἐν τῷ— συμφορᾶς. Ion. 1006. ἐν τῷ σώματος. Aj. 314. ἐν τῷ πράγματος. Ion. 551. Προξένων δ' ἐν τῷ κάτεσχες. Œd. C. 1749. ἐλπίδων—εἰς τίν'. El. 238. ἐν τίνι—ἀνθρώπων. and without a preposition τῷ χρείας in Phil. 174. Respecting the sentiment, compare v. 185. καὶ πικραῖσιν δύαισιν οὐδὲν ὑποχαλᾷς, and 328. οὐδ' εἴκεις κακοῖς, 'In what misfortune, what of madness lose?'

1096. μετά ποι. So Tate, instead of που. See v. 659.

1097. ὑμῖν. So one Ms. which Schutz approves, instead of ὑμῶν.

1098. μύκημ' ἀτέραμνον, *a bellowing hard to be digested, like half-cooked vegetables.* This is a strange metaphor to be applied to *thunder.* Æschylus wrote μύκημ' ὦτα πέραινον, *a bellowing going through the ears.* Compare Cho. 378. τοῦτο διαμπερὲς οὖς ἄπτερον ἧκε βέλος.

1101. παρέσυρας ἔπος, *you have drawn this word aside.* So Blomf. But the sense requires, *this word has drawn me aside*, i. e. παρέσυρέ μ' ἔπος.

1104. προδότας. Reisig, Œd. C. 691. thinks here is an allusion to Pausanias, who, ten years after the battle of Platæa and the eruption of Ætna, attempted to betray the cause of Greece to the Persians.

1106. ἀπέπτυσα, *I despise.* Amongst the ancients, *contempt* was expressed by the act of letting the spittle fall slowly from the mouth on the bosom. The same was done to avert the evil eye, as it was called. It was a mystical ceremony, easy to be explained, if necessary. Alberti on Hesych. Ἀπέπτυσεν λόγους· and Hemsterh. on Lucian, Dialog. Mort. p. 414. will tell all that is requisite.

1107. ἀλλ' οὖν. These particles are generally followed by γε, as remarked by Reisig, Conjectan. Aristoph. p. 296. and Elmsl. who wished at one time to read with Pauw, ἀλλ' οὖν μέμνησθ' ἅ γ' ἐγὼ προλέγω: but afterwards acquiesced in ἀγώ, because he found ἀλλ' οὖν without γε in Med. 619. Iph. A. 983. Ion. 1235. to which may be

μηδὲ πρὸς ἄτης θηραθεῖσαι
μέμψησθε τύχην, μηδέ ποτ' εἴπηθ',
ὡς Ζεὺς ὑμᾶς εἰς ἀπρόοπτον 1110
πῆμ' εἰσέβαλεν· μὴ δῆτ', αὐταὶ δ'
ὑμᾶς αὐτάς· εἰδυῖαι γὰρ,
οὐκ ἐξαίφνης, οὔτε λαθραίως
εἰς ἀπέραντον δίκτυον ἄτης
ἐμπλεχθήσεσθ' ὑπ' ἀνοίας. 1115

ΧΟ. καὶ μὴν ἔργῳ γ' οὐκ ἔτι μύθῳ
χθὼν σεσάλευται·
βρυχία δ' ἠχὼ παραμυκᾶται
βροντῆς, ἕλικες δ' ἐκλάμπουσι
στεροπῆς ζάπυροι, στρόμβοι δὲ κόνιν 1120
εἱλίσσουσι· σκιρτᾷ δ' ἀνέμων
πνεύματα πάντων, εἰς ἄλληλα
στάσιν ἀντίπνουν ἀποδεικνύμενα·
συντετάρακται δ' αἰθὴρ πόντῳ.
τοιάδ' ἐπ' ἐμοὶ ῥιπὴ Διόθεν 1125

added Phœn. 508. although in none of these passages is the vulgate free from suspicion. Wellaver retains ἅτ' ἐγὼ with Turn. and three Mss. but ὅστε for ὅς is found in tragedy only in lyrics.

1113. οὐδὲ λαθραίως. So the vulgate. But οὐδὲ cannot follow κοὐκ. In οὔτε the τε is coupled with καὶ in κοὐκ.

1114. δίκτυον ἄτης, *net of calamity*. So γάγγαμον ἄτης in Agam. 362.

1116. ἔργῳ γ' οὐκ. So Boissonade. Rob. τ' οὐκ. All others κοὐκ. Porson, Phœn. 1638. was the first to remark the peculiarity of μὴν preceded by οὐ or καί, and followed by γε after the interval of at least one word.

1117. σεσάλευται, *tossed by the swell*. Blomf. prefers σεσάλευκεν, because σαλεύω, not σαλεύομαι, is the more common form. Isocrates, however, quoted by H. Steph. has σαλευθῆναι.

1118. βρυχία. This word generally denotes the *roar* of the sea.

παραμυκᾶται, *bellows by*: rather, *bellows round*, i. e. περιμυκᾶται. One Ms. has παραμιχᾶται. There is something wrong here.

1119. ἕλικες. Literally, *tendrils of the vine*. Here it means the same as βόστρυχος in 1080.

1120. κόνιν. Bentley on Phalaris, p. 135. was the first to notice that κόνιν is an iambus. Butler quotes Suppl. 188. Ὀρῶ κόνιν ἄναυδον, and Cho. 928. τόνδ' ὄφιν ἐθρεψάμην.

1125. τοιάδ' ἐπ' ἐμοί, *such a blast from Heaven producing fear on me goes conspicuously*. But all the fear Prometheus might have felt, it is plain he no longer feels. Hence these words must be spoken by the Chorus, as remarked by Burges in Class. Journ. No. i. p. 36. Besides, φανερῶς is manifestly

τεύχουσα φόβον στείχει φανερῶς.
ΠΡ. ὦ μητρὸς ἐμῆς σέβας, ὦ †πάντων
†αἰθὴρ κοινὸν φάος εἱλίσσων,
ἐσορᾷς μ', ὡς ἔκδικα πάσχω. 1129

absurd. The present events are no more conspicuous than the past. Further, when by the splitting of the rock, Prometheus is first carried up to Heaven and then dashed to Hell, it is evident the Chorus could not remain where they then were, and if they quitted the spot, they must do so in confusion, θολερῶς. Fortunately then does one Ms. give ὡς τοιάδ', where ὡς belongs to the verse following. Read therefore, Τοιόνδ' ἐπ' ἐμοὶ βιπὴ Διόθεν τεύχει φόβον, ὡς στείχειν θολερῶς, *strike such terror, that I go off in confusion*, the greater as the Chorus had said they would rather suffer with Prometheus, than listen to the advice of Mercury, and leave him to his fate.

1127. ὦ πάντων αἰθὴρ, *Oh! thou firmament, rolling the light common to all.* So translates Blomf. It is not, however, the Firmament that rolls the light, but the Sun. But were it otherwise, πάντων could not follow κοινὸν, nor even φάος. In truth, Æschylus wrote neither πάντων nor αἰθὴρ, the latter of which has been here introduced from v. 88. where Prometheus having called on Air, Water, Earth, and Fire, finds at length that on two only can he rely, as faithful friends, namely Earth and Fire, or the Sun: which last he there addresses as πανόπτην κύκλον, and here he might invoke as πάντοπτ' ἀστὴρ, and thus prove, that, as there is no change or shadow of turning in his principles, 'Justum et tenacem propositi virum, Si fractus illabatur orbis, Impavidum ferient ruinæ.'

ADDITIONS AND CORRECTIONS.

A learned and ingenious writer in the Classical Journal, No. 68. p. 290. has endeavored to show, that the fictions related in the Prometheus are only a disguised and corrupted representation of facts detailed in the Book of Enoch, to which St. Peter and St. Jude are thought to have made reference. To prove the parallelism he identifies Saturn with Satan, the Titans with the fallen Angels, Jupiter with Jehovah, Vulcan with Tubal-Cain, Mercury or Hermes with Enoch, and Io with Eve, whose descendant Jesus was to redeem Man, as Hercules, the descendant of Io, was destined to deliver Prometheus, identified with A-za-el.

v. 4. To the instances of Vulcan and Typho, both said to be born of Juno alone, may be added the tradition respecting Servius Tullius and Ancus Martius, the former of whom, says Seneca, had no father, the latter no mother. In like manner, Melchisedec is said to be ἀπάτωρ, ἀμήτωρ, ἀγενεαλόγητος in Hebr. vii. 3.

9. δοῦναι—ὡς—διδαχθῇ. For other examples of this construction, see Matthiæ, Gr. Gr. § 520.

24. The compound ἐπικρύπτειν is, however, of rare occurrence; it is found in Eurip. Suppl. 296. but there critics have corrected χρήστ' ἔπη κρύπτειν φίλους.

26. ἀεὶ δέ. Respecting ἀεὶ and αἰεὶ, see Porson, Præf. Hec.

28. Read, 'whose 2 aor. is ἐπηυρόμην precisely as ἐφηῦρον is the 2 aor. active of ἐφευρίσκω.'

51. To the instances of the phrase οἶδα καὐτὸς, add Œd. C. 564. 'Ὡς οἶδα καὐτὸς, instead of γ' αὐτός: and with regard to the objection raised against Ἔγνωκα τοῖσδε, observe that in Soph. El. 527. Ἔξοιδα· τῶνδ' ἄρνησις οὐκ ἔνεστί μοι, the τῶνδε refers to what is alluded to in ἔξοιδα.

81. Read, 'where none seems to exist,'

92. Ἴδεσθέ μ'· οἷα—πάσχω. Compare and correct Trach. 1065. Σκέψαι δέ μ', οἵας ταῦτα συμφορᾶς ὕπο Πέπονθα, instead of δ' ὁποίας.

106. σιγῶν. Hermann, Viger, n. 168. defends the vulgate σιγᾷν.

108. Read, 'the idea of yielding, not suited to the character of Prometheus.'

109. Respecting the revelation of the Mysteries by Prometheus, it is remarkable that a similar charge was made by the Archangels against A-za-el before God, ὁρᾷς ὅσα ἐποίησεν Ἀζάηλ—ἐδίδαξε γὰρ τὰ Μυστήρια καὶ ἀπεκάλυψε τῷ αἰῶνι τὰ ἐν οὐρανῷ: and therefore Raphael was sent with this command, Πορεύου, Ῥαφάηλ, καὶ δῆσον τὸν Ἀζάηλ, χερσὶ καὶ ποσὶ συμπόδισον αὐτὸν, καὶ ἔμβαλλε αὐτὸν εἰς τὸ σκότος, καὶ ἄνοιξον τὴν ἔρημον τὴν οὖσαν ἐν τῇ ἐρήμῳ Δουδάηλ, καὶ ἐκεῖ πορευθεὶς βάλε αὐτὸν—in Grab. Spicileg. SS. Patrum, I. p. 351. quoted in Class. Journ. l. c.

112. Hermann says that Ἥπλακεν occurs nowhere. Yet Hesych. has Ἥπλακεν· ἥμαρτεν.

115. After 'Rav. Ms.' add, 'Euripides has, however, once ἀνέπτα in his earliest play, Med. 431.'

163. After the word 'description,' add, 'in like manner Sophocles in Œd. C. 109. excuses the expression, Οἰδίπου τόδ' ἄθλιον Εἴδωλον by adding immediately, οὐ γὰρ δὴ τό γ' ἀρχαῖον δέμας.'

181. Add, 'So in Il. Ξ. 41. read, Πτῆξε δὲ θυμὸς, not θυμὸν, ἐνὶ στήθεσσιν Ἀχαιῶν.'

195. Add 'With regard to the expression *οἷς ὡς*, compare *θὴρ ὡς* in Hec. 1155. and the Homeric *βόες ὡς, ἴρηξ ὡς*, and *λέων ὡς*.'

207. *χόλου*. The writer of the Pseudo-Platon. Crit. § 4. p. 109. A. says, that *Θεοὶ—οὐ κατ' ἔριν—δίκης δὲ κληροῖς—λαγχάνοντες κατῴκιζον τὴν χώραν*.

237. After 'read *ἔνεμε*,' add, '*δαίμοσιν γέρα*.'

239. *διεστοιχίζετο Ἀρχὴν, marked by lines their empire*. But *ἀρχὴν* would thus require the article; which without *ἀρχὴν* means *at all*, and is found only in negative sentences. See Hermann, Viger, n. 80.

243. After 'fourth foot,' add, 'Besides, *ἐξελυσάμην* is confirmed by the same word in Œd. T. 1023. and *Ἐκλυεταί με* in Trach. 21. Elmsl. on Bacch. 258. thinks with Brunck, that *ἐξερύετο* was written by a poetic licence for *ἐξερρύετο*. But the licence was so convenient, that, if admissible, it would have been adopted frequently, which is not the case.'

258. On this character of Hope, St. Paul says, 'We are saved by Hope. But Hope, that is seen, is not Hope. For what any one sees, why hopes he for it? But if we hope for that which we see not, we wait for it through endurance.' Rom. viii. 24.

284. *ἄλλοτ' ἄλλον*. Compare Pindar's *ἐπ' ἄλλοτ' ἄλλον ὥστε μέλισσα θύνει λόγον*: and Horace's 'ego apis matinæ more modoque,' &c.

336. Add, 'In Orest. 589. *Ἢ οὐκ ἀξιόχρεως ὁ θεὸς ἀναφέροντί μοι*, the *ἢ* is perfectly useless. It came from *ἤ, was*, the verb understood.'

340. The verb *τημελεῖν* exists in Plato, Legg. xii. p. 953. A. *ἐπιμελεῖσθαι καὶ τημελεῖν*.

426. After *Θερμόπυλαι* read, 'the *gate*, or *pass* of the warm springs.'

488. Plato has also, *μήτε ἕνα μήτε πλῆθος μηδὲν μηδέποτε ἐᾶν δρᾶν μηδ' ὁτιοῦν*.

In the words of Plato, Politic. p. 293. B. *ἰατροὶ—ἰῶνται τέμνοντες ἢ καίοντες ἤ τινα ἄλλην ἀλγηδόνα προσάπτοντες*, allusion is made to pharmacy.

489. Elmsl. on Med. 4. denies that *οὔτε* can thus follow *οὐ*: Hermann, on Aj. 423. and Reisig, Conject. Aristoph. p. 189. assert it can.

494. Respecting *ὄναρ* and *ὕπαρ*, add Plato, Politic. p. 277. C. *οἷον ὄναρ, εἰδὼς ἅπαντα, πάντ' αὖ πάλιν, ὥσπερ ὕπαρ, ἀγνοεῖν*.

553. The vulgate *φέρ' ὅπως* seems to be supported by Med. 1103. *Λέξον δ' ὅπως ὤλοντο*. But there the best Mss. read *Λέξον δὲ, πῶς ὤλοντο*. Elmsl. says either will do. But all the examples there adduced are in favor of the interrogative *πῶς*, not relative *ὅπως*.

637. In Phil. 86. Butmann and Hermann read *οὗς—τοὺς δὲ—*. Why, neither they nor any one else can tell.

650. To the instances of *μειζόνως*, add Platon. Tim. p. 107. A.

710. *ηὔχουν, I thought*. See Elmsl. Med. 569.

826. Respecting *τοσοῦτον* and *τοσοῦτο*, see Elmsl. Med. 254. and respecting the *κύνας ἀκραγεῖς* of Jupiter, compare Isaiah, lvi. 10. 'They are all dumb dogs.'

959. Maurice, in his Indian Antiquities, has shown that this doctrine of a Trinity in Unity is found in countries not Christian, through their intercourse with more civilised nations. The idea was represented by an equilateral triangle described in a circle, as seen in Moor's Hindu Pantheon.

973. The formula *ὁ ἀεὶ ὢν* is to be restored to Plato's *Ὅροι*, p. 414. by reading *Φιλοσοφία τῆς τῶν ἀεὶ ὄντων ἐπιστήμης ἕξις*.

977. *ἀλλὰ—γάρ*. By these words the appearance of a new character is generally indicated. See Elmsl. Med. 1035.

1021. In Œd. T. 994. *Καὶ μὴν χάριν γ' ἂν ἀξίαν λάβοις ἐμοὶ*, there is nothing like a sneer.

1067. *καὶ λίαν*. Of the other passages quoted by Elmsl. on Med. 513. and 871. none are in point. Concerning this union of *εὖ* and an adverb, see Heindorf on Plato, Cratyl. § 122.

QUESTIONS.

The tragedians use ἐς for εἰς. Why and when? Which did they prefer? v. 1.

What does ἥκω mean in tragedy? How expressed in Latin? v. 2.

What is there peculiar in Σκύθης in history and grammar? v. 2.

Is ἄβροτον or ἄβατον the correct reading, and why? v. 2.

Æschylus separates the words Σκύθην ἐρημίαν. Why? v. 2.

What case generally follows χρή? State the nature and number of the exceptions. v. 3.

How is λεωργὸς written in different dialects? What are its different meanings? Which the best suited to Prometheus? v. 5.

What is there peculiar in δεσμός? v. 5.

What are the real and supposed meanings of ἄνθος? v. 7.

δοῦναι ὡς ἂν διδαχθείη—How must δοῦναι be taken, and why? v. 9.

Why cannot σχεθεῖν be the present? v. 16.

What is there peculiar in φωνὴν ὄψει? Quote a parallel expression in Greek and Latin. v. 21.

Why cannot ἀσμένῳ—ἀποκρύψει be compared with ἀσμένῳ ἦλθε? v. 24.

How do ἀπαυράω and ἐπαυρίσκομαι differ in meaning and use? v. 29.

In φθέγξῃ and φθέγξει which is the common form? In what words was the Atticism always used? v. 34.

In ξὺν, when ought the Atticism to be preserved, when not? v. 40.

What objection is there to the union of ἀεί γε? v. 42.

The Schol. objects to νηλὴς being applied to κράτος. Why? How do you explain the difficulty? v. 42.

What is there peculiar in χειρωναξία? v. 45.

Translate respectively πάντ' ἦν θεοῖσι πλὴν κοιρανεῖν and πάντ' ἦν πλὴν θεοῖσι κοιρανεῖν. v. 49.

Translate into Greek, 'I have nothing to answer to this,'

in two ways, and state which is the more common expression. v. 51.

When a tribrachys is found in the fifth foot of a senarian, what kind of word generally closes the verse? v. 52.

Translate *ἵνα μάθῃ ὤν*. v. 62.

What does *οὖν* denote? v. 67.

In the expression *ὅπως μὴ οἰκτιεῖς*, supply the ellipse, and state why the full expression is preferable. v. 68.

When are *ἦ μὴν* used, and how? v. 73.

Of the two readings *προμηθίας* and *προμηθέως*, which is preferable, and why? v. 86.

What was meant by *tria corpora mundi?* v. 88.

State the difference between *αἰθὴρ* and *ἀήρ*. v. 88.

State the difference between *ἐγγελᾶν* and *συγγελᾶν*. v. 90.

What is there peculiar in *ταγὸς* in Ionic and Attic Greek? Why is *ταγοῦχος* no exception to Dawes' canon? v. 96.

Why cannot *αἳ αἳ* follow *ἀεικῆ* in anapæsts? Of what kind are the exceptions to the general rule? v. 98.

Why is *τέρματα* wrong as applied to Prometheus? v. 100.

Why is *ἀντολαὶ ἄστρων* less correct than *ἐπιτολαὶ ἄστρων*? v. 100.

How is the infinitive *σιγαν* usually written? What is the more correct method, and why? v. 106.

Why is *ἐνέζευγμαι* preferable to *ὑπέζευγμαι*, as applied to Prometheus? v. 108.

How was the presence of a Deity known? v. 115.

Why cannot *κινάθισμα* be derived from *κινέω*? v. 124.

What are the real and supposed meanings of *στροφὴ* and *ἀντιστροφή*? v. 128.

What do the verbs *διάσσω* and *διήκω* mean respectively? Why is *δίηξεν* inadmissible? v. 135.

Give the meaning and derivation of *θεμερῶπις*. v. 137.

How does Sophocles differ from the other tragedians in the use of *αἰκίζω*? v. 175.

What is there peculiar in the words *οὔποτ' ἀπειλὰς πτήξας*? v. 181.

The expression *δύαισιν—ὑποχαλᾷς* is preferable to *δύαισιν—ἐπιχαλᾷς*. Why? v. 186.

Is Porson's assertion that *ἀθάνατος* is always a pæon 1. in tragedy, fully supported? v. 193.

What kind of word is *αἰμύλος*? What is the Latin termination in similar words? v. 214.

In what is *Θέμις καὶ Γαῖα* a peculiar expression on the ground of mythology? Is *ἦ* there preferable to *καὶ*, or not? Quote a parallel passage from Horace. v. 217.

Of the two expressions, *μοι προσλαβόντα* and *προσλαβόντα μοι*, which is the correct one? v. 224.

What is there peculiar in the expression *αὐτοῖσι συμμάχοισι*? v. 229.

The word *τύραννις* is said to have been unknown to the oldest writers. Who used it before Æschylus? What was the ancient word? By whom used, and how often, in tragedy? v. 232.

What is there peculiar in *καθέζετο*? v. 237.

In what is the reading *ἐξερυσάμην* incorrect? v. 243.

What case does *τοι* generally follow? v. 245.

Translate, if possible, *Καὶ μὴν φίλοις ἐλεινὸς εἰσορᾶν ἐγώ*. If not, why not? Give the correction, and confirm it by a parallel passage. v. 254.

Can Hopes be said to be *τυφλαί*? To what story does Prometheus allude in the words *ἐλπίδας κατῴκισα*? v. 258.

What are the supposed and real meanings of *μέντοι*? v. 260.

Translate *αἰκίζεταί τε, κοὐδαμῇ χαλᾷ κακῶν*; v. 264.

In place of what mood is the subjunctive used in Greek and Latin? v. 270.

In the words *παραινεῖν νουθετεῖν τε τοὺς κακῶς Πράσσοντας· ἐγὼ δέ*, what is the error? What is Elmsley's correction? Why inadmissible? v. 272.

What is there peculiar in the words *ἑκὼν ἑκὼν*— ? v. 277.

Is the vulgate *κατισχνανεῖσθαι* superior to Porson's *κατισχανεῖσθαι*? To what circumstance does the former word allude? v. 277.

Of what dialect is *πεδάρσιος*? What is the common Greek form? v. 277.

Of the two forms *δύρομαι* and *ὀδύρομαι*, which does Elmsley reject, and why? v. 279.

Ocean speaks of a long journey. Where did he come from? What was that place and Phasis together considered? v. 292.

Translate *οὐκ ἔστιν, ὅτῳ μείζονα μοῖραν νείμαιμ' ἢ σοί*. Is there any, and what error here? How to be corrected? v. 299.

In the formula *ἔα, τί χρῆμα*; what is the supposed, what the real ellipse? v. 306.

Can the words *πημοναῖσι κάμπτομαι* be applied to Prometheus? Why not? Give the true reading. v. 314.

Where was the saying *γνῶθι σεαυτὸν* written? How described by Juvenal? v. 317.

Translate *οὐδ' ὑπεύθυνος κρατεῖ*, and explain the allusion. v. 332.

In the words *μηδὲ— μελησάτω* what is the error? v. 340.

Why is the expression πρὸς τόποις better than πρὸς τόπους when united to ἕστηκε? v. 356.

How does Wellaver defend ἑκατοντάκαρηνον? Why is that word inadmissible? v. 361.

State the objections to the vulgate Τυφῶνα θοῦρον, πᾶσιν ὃς ἀντέστη θεοῖς. v. 362.

What is the real, what the supposed meaning of μύδρος? v. 374.

Translate and explain ἀντλήσω τύχην. v. 383.

Translate ἀπ' ὄσσων ῥαδινῶν, and give the different meanings of ῥαδινός. v. 407.

Who was meant by ἁγνᾶς Ἀσίας? v. 419.

In what is Ἀραβίας objectionable? v. 428.

Does νέμω or νέμομαι mean *to inhabit?* v. 430.

What is there peculiar in the formation of κραταιός? v. 437.

Give some Greek and Latin passages similar to the expression δάπτομαι κέαρ. v. 446.

Translate, if possible, ὧν δέδωκ' εὔνοιαν ἐξηγούμενος: if not, correct it. v. 455.

Give Shakspeare's parallel to ὀνειράτων ἀλίγκιοι μορφαῖσι. v. 457.

Translate, if possible, πλινθυφεῖς δόμους—ᾖσαν: if not, correct it. v. 459.

Give the exact meaning of πρόσειλος and εὔειλος, and state why δόμος cannot be said to be εὔειλος. v. 460.

Give the different meanings of μυχὸς and μυχοί. v. 462.

To what other persons are attributed the discoveries of, 1. Astronomy; 2. Arithmetic; 3. Writing; 4. The yoking of cattle; 5. Chariot-driving? v. 467. 469. 471. 474.

Give the different meanings of κνώδαλα. v. 471.

In what do δὲ and τε differ? v. 472.

Give a list in Greek and English of the various remedies used by the ancients. v. 488.

In what does οὔτε πιστὸν differ from οὐδὲ πιστόν? v. 489.

Prove from Homer's words the difference of ὄναρ and ὕπαρ. v. 494.

To what other persons are attributed the invention of Dream-divining, and of animal Sacrifices? v. 494. 502.

Translate, if possible, σπλάγχνων τε λειότητα. If not, correct it, and explain the allusion. v. 502.

What is the quantity of κνίσῃ? v. 505.

What is κῶλα literally? What in the passage of Æschylus? v. 505.

Give the names of the Fates and Furies. v. 525.

Translate, if possible, φέρ' ὅπως ἄχαρις χάρις, ὦ φίλος, εἰπέ. If not, correct it. v. 553.

What is the quantity of ἴσος? v. 558.

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When are ποινὰ and ποιναὶ used respectively? v. 574.

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Why is ἄδδην incorrect? What is the difference in meaning of ἄδην and ἄδην? v. 603.

What kind of word is ἁρμοῖ? whence, probably, derived? v. 636.

What are the pronouns corresponding to ὅδε? v. 637.

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How are Greek adverbs, derived from adjectives of different degrees of comparison, formed? v. 650.

Translate the particles οὖ, οἶ, ᾗ and ὡς, and state what ποῖ and πῇ denote, what ποῦ and πῶς. v. 659.

Give the different meanings of διαφθείρειν. v. 664.

Supply the ellipse in ἐπὶ Δωδώνης, and quote a Latin parallelism. v. 678.

Explain the allusion in ἄφετον ἀλᾶσθαι. v. 687.

State why Elmsley's reading, ἂν Διὸς μολεῖν κεραυνὸν is preferable to ἐκ Διὸς μολεῖν κεραυνόν. v. 688.

Why is ἀφνίδιος preferable to αἰφνίδιος? v. 701.

What is there peculiar in μολεῖσθαι? v. 711.

Explain the difference between θυμῷ βάλλειν and βάλλεσθαι. v. 731.

Translate, if possible, τάσδ' ἐπέρριψεν πλάνας. If not, correct it. v. 763.

What is the Attic word instead of προοίμιον? v. 766.

In the formula ἐλοῦ—φράσω, when is the subjunctive thus used? v. 805.

Translate into Greek, *to lay this obligation on me.* v. 807.

Describe the ancient tablet with its requisite implements, and quote a parallel passage from Shakspeare. v. 814.

What form is ἐκτημέναι? Is it frequent in tragedy? v. 820.

Whence comes the English *Moon?* whence the Latin *Luna?* v. 822.

What was the progress of custom in writing words compounded with numerals? v. 879.

What is there peculiar in λέξεται? v. 885.

What is the difference in meaning and construction between *παίω* and *πταίω*? v. 910.

What is the Latin formula equivalent to the Greek *προσκυνῶ φθόνον*? v. 972.

State the difference between *ὁ ἀεὶ κρατῶν* and *ὁ κρατῶν ἀεί*. v. 973.

In the verse *Αὐδᾶν, πρὸς ὧν γ' ἐκεῖνος ἐκβληθῇ κράτους*, some Mss. read *ἐκπίπτει*. Which is the correct reading, and why? v. 984.

Wellaver asserts that *καὶ—δὲ* is Greek; Porson denies it. Which is right, and why? v. 1009.

Give an instance of the figure of speech called Oropism. v. 1013.

Describe the action of a person praying. Give an instance from Horace. v. 1041.

What wave did the Greeks, what the Latins think greater than the others? v. 1051.

When *πρὸς ταῦτα* means *therefore*, what is the mood of the verb following? v. 1066.

In the expression of *πνεῦμα κραδαίνοι*, how is *πνεῦμα* objectionable, as applied to Jupiter? What would be the correct word as shown by Homer? v. 1083.

Give the exact meaning of *διόδος*. v. 1084.

Give the literal and metaphoric meaning of *παραπαίειν*. v. 1092.

Translate, if possible, *μύκημ' ἀτέραμνον*. Correct the passage, and confirm the correction. v. 1098.

What kind of foot is *κόνιν*? v. 1120.

THE END.

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